A Counter-Essay: 15

OR,

A VINDICATION

and Assertion of *CALVIN* and *BEZA*'S

Presbyterian Judgment and Principles;

Drawn from their Writings, in Answer to the Imputations of a late Pamphlet, Entituled, *An Essay, concerning Church-Government, out of the Excellent Writings of* CALVIN and BEZA, Attempting to fasten upon them an Episcopal Perswasion.

Wherein is exhibit their Assertions of Presbyterian Government from Scripture, and this Authors Perversion of their Doctrine in his pretended Definitions, Postulatums, and Axioms, imputed to them, is discovered, the Falshood of his Propositions and Corollaries, and the Sophistrie of his Demonstrations founded upon the whole, detected: And the Truth confirmed by Counter-Positions and Demonstrations, exhibited from the Principles of these Divines.

By occasion whereof, some chief Sinews of the Episcopal Pleadings, from the nature of the Apostolick and Evangelistick Office, the Authority of the seven *Asian* Angels of the Churches, &c. are dissolved, and the equal Power and Authority of Pastors in Government, as the highest ordinary Church Officers evinced. *Exod.* 19. 16. *Thou shalt not bear false witness against thy neighbour.* Psal. 56. 5. *Every day they wrest my words.* 2 Cor. 13. 8. *For we can do nothing against the truth, but for the truth.*

Qui resistit non credit. Adversarius est radio lucis quo penetrandus est; non avertit aciem, sed claudit mentem. Auguss. tractat. 27. in Ioan. *Ista haeresis, non recipit quasdam scripturas, & si quas recipit, adjectionibus, & detractionibus ad dispositionem instituti sui intervertit —— tantum Veritati obstruxit adulter sensus, quantum & corruptor stilus.* Tertull. *de Praescrip. haeret.*

Sed quoniam Deus hanc voluit rei esse naturam, ut simplex & nuda veritas esset luculentior, quia satis ornata, per se est, ideoque ornamentis extrinsecus fucata, corrumpitur: mendacium vero specie placet alia ena, quia per se corruptum vanescit ac defluit, nisi aliunde ornatu quasito circum-litum fuerit ac politum Lactantius *de falsa sapientia*, cap. 1.

Supra Reges lex Dei ea quoque qua pro licitis habentur, vetat ejusdem legis est falsum testimonium non dicere, quod & ipsum latius patet; si mendacium nocet ei, contra quem dicitur, & fallit eum apud quem dicitur. Nunquam igitur mentiendum est: quia mendacium semper aut fallit, aut nocet. Non est vir justus, qui non sine noxa vitiose sermone mentitur. Idem. *Divinar. Instut.* Epitom. cap. 6.

By a Minister of the true Presbyterian Church of *Scotland*, established by Law.

Edinburgh, Printed by the Heir of *Andrew Anderson*, Printer To their most Excellent Majesties. Anno *Dom.* 1692.

The PREFACE.

THe *question concerning the true frame of the Lords Tabernacle, the New Testament Church, in point of Government, hath been a Ball of dispute long tost in this Island; this Contest might have long since had its exit, and issued in sound and solid Peace, and union upon this head, had we all with a single heart and eye, looked to the Patern shewed upon the Mount, and listned to the discoveries so often made to us, from the lovely Oracles of the Word,* Ezek. *chap.* 43. *v.* 11. of the form of the House, and the fashion thereof, and the goings out thereof, and the comings in thereof, & all the forms thereof, and all the Ordinances thereof, and all the forms thereof, and all the Laws thereof, that we might keep the whole form thereof, and all the Ordinances thereof, and do them. *Had we renounced the wisdom of the flesh, and got the penitent heart, and been ashamed for all we have done amiss; and, (as the Author of this Paper well expresses it in his Preface) preferred Religion to Interest, and the power of Godliness to that of Dominion. But restless Ambition, and love of Dominion over the House of God, and over their Brethren, and fellow servants, as they began in the Christian Churches Infancy, and had an early tincture in the Apostles (though our Lord nipt the first budds of this bitter Root, and crusht this Cockatrice in the shell, shewing them, that humble Ministerial Diligence was the apex of their greatness) so the fermentation of this distemper continuing in most men, and by the influence of Satan upon mans wicked heart, diffusing it self in after Generations, hath been a spreading gangren, still hindering the reception, and improvement of this Ordinance, of the Gospel Church-Government, whereof Scripture and Experience are irrefragable witnesses. The Apostle* Paul *tells us, the mystery of iniquity was working in his time, and the Embrio of the Prelatical Hierarchy, and a Papistical, consequently, then formed; which we find after stirring in the counteractings, and contradiction of a* Diotrophes, *(that early aspiring Primat,) even unto the Apostle* John. *Hence the Apostle* Peter *in his exhortation to Pastors of the Church, doth so enixly dehort them from those two grand & Satanical enchantments, viz.* Covetousness, *and* Lording over Gods Heritage; *which no doubt had its influence for checking these evils for a considerable time. But the early-sown tears of the Evil one, did by piece-meal discover themselves, first, in the advance of* Beza's humane Episcopacy, *the fixt Moderator, or Proestos, which was next, (by the influence of the restless temper) screwed up to the* Satanical, *as he calls it, viz. the Diocesian Prelacy, swallowing up, and enhansing all the decisive Authority and Power of Pastors in Government; then the ascension was made to the Arch-bishops, and Metropolitans Office, and Power, and by an inevitable necessity to the* Cul-

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men of the Papal Monarchy at laſt. The Lord having in this evening of time, and the days of Reformation, by the light of the Goſpel, diſcovered the myſtery of iniquity, and of the Papal Hierarchy conſequently; and cauſed his People to hear his call, to come out of Babylon, and be ſeparated from that deteſtable Synagogue, the Reformed Churches has generally had ſo deep a ſenſe of the connexion of Popry and Prelacy, that together with the one, they found themſelves obliged to reject the other; and in their Confeſſions, and by the Writings of their moſt famous, burning and ſhining Lights, have witneſſed againſt this corruption of Government, as well as againſt that Synagogues errors in point of Doctrine; whereof the Patrons of Popry are ſo convinced, that one of them, Nicholas le Maiſtric, in a piece, Entituled, The Reſtauration of the ancient principality of Biſhops, dedicated to Cardinal Richeleiu, Printed at Paris anno 1633, In the Dedicatory Epiſtle informs, that the Majeſty of the Pontifical and Epiſcopal Juriſdiction is ſo conjoined, and confederated together, that the enemies cannot ſo guide their hands, but with the ſame audacity, wherewith they aſſaulted the Pope's Crown, they likewiſe ſhaked the Biſhops Myters, and as it were with one bloody Wound pierced both their ſides.---that when, and where the Pope's greatneſs is violated, the ſplendor of the Epiſcopal is grown contemptible. 'Hence we ſee it comes to paſs (ſaith he) by a certain 'divine aſſent and counſel, that the Authority of Biſhops ſhould be expelled out 'of the ſame Province, out of which unhappy luſt had thruſt out the Papal Majeſty. By what methods the Epiſcopal Hierarchie hath been retained in our neighbour Church of England, and what has been the iſſues thereof, what wreſtlings againſt it, what diſputs and diſcoveries of its evils, by the famous Divines of that Church, untill it came to be condemned, and voted againſt by both Houſes of Parliament, and by the venerable Aſſembly of Divines at Weſtminſter, anno 1600, We cannot now reſume, nor ſhall we trace the long tract of doleful effects, corruption of judgment and practice, barbarous and bloodie Perſecution, funeſt inextricable Broils, and diſſentions among all Ranks, advances of Popery, and deſolation of our Church, &c. which has attended (as alway before) the late erection of it in this Land, whereof our honourable Eſtates of Parliament diſcovered their deep ſenſe, in condemning, and aboliſhing it in the late happy Revolution.

But the Judgment and Writings of ſo many Divines, and Churches abroad, ſtricking againſt this Hierarchy, being found by the Promotters of that intereſt, ſuch a heavy burden, and gripping argument, there hath ſeveral methods been uſed to ſhake off, and diſſolve the ſame: Hence, ſince the late erection of prelacy, ſeveral Pamphlets have appeared, endeavouring to reconcile this Hierarchy with the judgement of the Reformed Churches, and the moſt famed Writers thereof. But with what ſucceſs they have managed this work, the impartial and judicious have ſufficiently diſcovered, and that in this endeavour, they have been rolling Siſiphus ſtone which has ſtill returned upon them, and renewed their inextricable Labour.

Among the forraign Divines which have appeared againſt Prelacy, Calvin and Beza

Beza, being for Piety and Learning, men of chief name, and among the glorious Cloud of Christ's witnesses against the beast, since the Reformation, such as not only deserve a place among the thirty, but among the first three, hence it is, that this endeavour has been mainly fixt upon them; and what ever thing in their writings might seem to favour of indifferency anent Presbyterian Government (whereof they are generally acknowledged to have been both by their Writings and Practices, the strenuous and constant asserters) or to cast a favourable aspect upon Prelacy, searched out, and by the outmost Artifice of near drawn Sophistry, and by the most remote consequences, stretched upon the tenter pins, to reach such a Conclusion. Hence, not only their Commentaries upon the Scriptures, and divers Passages of their other Writings, have been pitifully curtell'd and disjoynted, but their very Missives, and Letters upon various, and remote occasions from this point, brought in to witness against their avowed judgment to the World, when disputing and handling this question ex professo. Whether respect to truth, or partial respect to their cause, that enprompted these men to such a practice, is easie to judge. If the base visage and stain of lying and detractions, and false witness bearing in the judgment even of sober Heathens, and of all men of the most common sense, or morality, had been with a conscientious conviction duely pondered, they had never abandoned themselves to such impious folly. The practice of abusing and counterfiting Writers, for the advantage of their Cause, hath been so much condemned in Papists, (those slaves of the man of Sin, given up to the power of lyes and delusions) that Protestants might, even upon this ground, have been long since ashamed of it. It had been every way a more generous undertaking, to have offered their Answers to the Pleadings and Arguments of those Divines against the Hierarchy, and to have endeavoured by, fair wrestling, to wring these Weapons out of their hands, rather thus faintly to abandon the Dispute, and pretending an accord with their Antagonists than upon this head. But what has been observed of Ignatius writings, that they suffered Martyrdoom when he was gone, hath been the fate (sure) of the Writings of these Divines, which notwithstanding, have hitherto, and will yet farther speak for themselves.

For the Essays of the Author of this Paper, in this method, I shall not anticipat, what is performed in the ensuing Reply, by offering here a previous large discovery of its unsoundness; only, I may be bold to say, never any was more unhappy than he, in this undertaking, and that upon first reading of the Pamphlet, these things were obvious, and may be so to any considering Person. (1.) That the series and structure of his reasoning do clearly involve Calvin and Beza in contradictions, comparing his inferences with the Passages cited; and that he thus crosses his character of Excellent, which he bestows upon their Writings. 2dly, That disguising the Bishop, making Calvin and Beza to owne, by his Epithet of the President Bishop, he would seem to plead only for the constant Moderator, or Praesfos, early brought in, and that he intends no further improvement of these places of Calvin and Beza; or to stretch their principles in Judgment to any

greater

greater length, yet notwithstanding in the series of his reasoning, ascribing a preheminence in Office, and Jurisdiction to this President over other Ministers, yea, & such as extends to a whole Province or Patriarchat; he shewes the Inconsistency of this smooth, but foolish pretence, and hath made it as transparent, as the Cristal of the watch. 3dly. In some of his citations, particularly in that which is adduced to prove Definiton. 4th, his abuse and mistaks is so very gross and palpable, that any who reads some lines foreward will find his Inference in terminis contradicted, that it's truly a wonder how any of common sense, or ingenuity, who ever read the place, could be guilty of so bold, or ignorant Forgery. 4thly, That either crasly, or willingly, he has been ignorant of, and disingenuously concealed Calvin and Beza's distinction of the Ordinary and Extraordinary Church-Officers, and takes his measures of their Judgment, anent the constant Government of the Church, from what they speak of the Office of Apostles, and Evangelists; whom, all that ever read these Authors, must needs acknowledge, that they hold to be Extraordinary and expired. 5ly, That as some of his citations are so palpably remote, from what he has adduced them to prove, that they do not so much as relate to one and the same purpose and subject; so all his demonstrations are founded upon gross mistakes of the subject and state of the question; and thus in stead of a mounting to demonstrative Arguments (and these so evident as to be presented in a Euclyds dress of a quod erat demonstrandum) they are pitiful beggings of the Question, and Sophisms flowing from the ignoratio Elenchi.

He addresses in his Preface the moderat Presbyterian, but certainly the man Proselyted to this Perswasion of Calvin and Beza, as pleading from Scripture, for the Divine Right of the President Bishop, with Preheminence in Office and Jurisdiction over the Pastors of a whole Province, or Patriarchat, (which is the white of the Mark, that all his proofs are levelled at) ceases to be either Moderat, or Presbyterian; not Presbyterian, because imbracing a Perswasion, and principles diametrally opposit to that Government; not moderat, because assenting to the power of a Prelat, which is beyond all limits of equity and moderation, and encroaches upon Presbyters and Pastors Office and Authority, allowed them in Scripture, and likewise, because holding no just or moderat opinion of Calvin and Beza, who never asserted such a thing, but do hold the quite contrary.

The Author offers his Essay to the Moderat Presbyterian's Censure and Ingenuity; and I am hopeful, that what is here replyed, shall be found such a just and ingenuous Censure, and Discovery of his mistakes, as do merit his acknowledgments, and will obtain the same, if he be endued with that Moderation, Charity, Self-denyal, and love to the power of Godliness, which he has here profest; and however, will come under the favourable Construction of a just and ingenuous Censure, with all who are truely of this frame.

One thing I am fully agreed in with this Author, viz, That if picques and recentments were kendled into Charity, and prejudices, and worldly designs laid aside, Religion preferred to Interest, and the power of Godliness to that of Dominion, the powers of Hell could not make this Protestant Church divide about Church Government. I am confident, were we all sincerly of this Frame, We should quickly unite, in acknowledging the true Government of the House of God, which has had so evident an influence upon the power of Godliness, and joyntly, and zealously oppose that Prelatical Hierarchy, which has had so deplorable an influence upon profanity and Error, and has been the great bane of both Purity and

Unity

Unity *in this Church, and I am bold to add, That had we all been ſo happy, as to be under the influence of this exellent Soul-frame, here deſcribed, we had never ſeen ſuch a Pamphlet as this* Eſſay *of his, nor any of this nature, wherein there is ſo ſad a preference of Picques and Reſentments, to Charity, prejudices of Education, and Worldly deſigns, Intereſt, and an unlawful Hierarchical Dominion, to true Religion, and the power of Godlineſs; and no doubt, if that Prayer of his for Purity and Unity, in order to the ends which he mentions, be ſo hearty, as he profeſſes, the diſcoveries here made, will ſet him to endeavour our Union upon other grounds and principles, than theſe preſented in his Pamphlet, viz. by an adherence to that Preſbyterian Government, now happily reſtored in this Church, which* Calvin *and* Beza *do ſo enixly and evidently plead for, as being recommended (to uſe his own method and words in arguing) by the Divine inſtitution, the Apoſtolick practice, the reception of the primitive Church, and the ſolemn approbation of a Revelation from Heaven. Otherwiſe if he, or ſuch as he, profeſſing Learning and knowledge, and by the more polite Logick Methods, to plead for Truth, and to lead us in to the ſenſe of* Calvin *and* Beza *upon this head, continue to ply ſuch Artifices, they will deſerve ſuch a laſh, and Cenſure, as I find* Lactantius *in another caſe, put upon a Philoſopher, in his time.* Nam ſi qui noſtrum aſſuerunt quantumvis temporum gratia conticerent, animo tamen deriſere, ut pote cum vidiſſent hominem profitentem ſe illuminaturum alios, cum ipſe cæcus eſſet, reducturum alios ab errore, cum ipſe ignoraret ubi pedes ſuos poneret, eruditurum alios ad veritatem, cujus ille ne ſcintillam quidam unam vidiſſet, quippe cum ſapientiæ profeſſor, profligare ſapientiam niteretur, O Philoſophum adulatorem ac tempori ſervientem! verum hic pro ſua inanitate contemptuſeſt, qui & gratiam quam ſperavit, non adeptuſeſt, & gloria, quam captavit, in culpam reprehenſionemque converſa eſt. Lactantius Lib. de juſtitia, cap. 2. *The ſame* Lactantius *upon this ground, will put this Leſſon to them, who profeſs to ſtudy, or teach Wiſdom, in reference to Truth and Simplicity in this endeavour.* Eſt enim nefas eum qui veritati ſtudet, in aliqua re eſſe fallacem, atque ab ipſa quam ſequitur virtute, diſcedere. In hac juſtitiæ virtutumque omnium via, nullus mendacio locus eſt. Itaque viator ille verus ac juſtus, non dicet illud Lucilianum, homini amico ac familiari non eſt mentiri meum, ſed etiam inimico atque ignoto exiſtimabit non eſſe mentiri ſuum. Nec aliquando committet, ut lingua interpres animi à ſenſu & cogitatione diſcedet, de vero cultu, cap. 18:

For the Grounds of my undertaking this Reply, and the manner of performance, take this juſt and true Accompt. This Paper was, a little after it came abroad, put into my hand by a Gentleman, who, together with a Miniſter, requeſted my undertaking the Vindication of Calvin *and* Beza, *from the Imputation thereof, which I declined upon ſeveral Grounds, which appeared to me conſiderable; for beſide my* Diſſability, *and the then publick hurry and conſternation upon occaſion of the Viſcount of* Dundee, *his prevalency in the North, my own perſonal Circumſtances were ſuch, as did put conſiderable Remora's and Impediments in my way, which might deterr from ſuch a Work as this, being then far from my Books, lyable to many Toſſings, and ſeveral important Miniſterial Duties, ſo exerciſing me, that I could promiſe my ſelf no ſuitable opportunities, or help for this performance; eſpecially having upon firſt view of this Pamphlet diſcovered, that as a full and exact peruſal of* Calvin *and* Beza *was needful for a ſatisfying Confutation, ſo the Au-*

thors miſtakes were ſo palpable, that probably it would be reckoned by the generality of all who ſhould ſee it, as among thoſe things.....Quæ ſpreta exoleſcunt; and like Beſſus in the Commedie be ſecured from Cenſure in its own want of worth; or if any Anſwer were judged requiſit, this Work would be performed by ſome better hand than mine, and to much more advantage; and indeed I was once informed, that this was done by a perſon of known ability for ſuch undertaking. But being preſſed by the perſons before mentioned, to take this Paper to conſideration, I did at ſome ſpare hours, mould this enſuing Anſwer, intending at firſt my own privat ſatisfaction only, and of ſome Friends, which after a conſiderable times lurking, I cauſed Tranſcribe, and ſome having peruſed it, whoſe judgment I am bound to reverence, who encouraged to a publication as uſeful, I have yielded to this motion. If the Prolixity offend, I have this Apology, that having many diverſions while a Writing, I could but now and then take a little touch of it; and beſides, having at firſt written the Animadverſions, contained in the ſecond Chapter, and upon a review of Calvin and Beza, drawn out theſe Poſitions, contained in Cap. 1. I judged it would make this Reply more full & clear to annex them. Likeways the Authors Demonſtrations being made up of References to his premiſed Definitions, Poſtulatums, and Axioms, this put me ſome way under a neceſſity of a compendious Reſuming of what is Anſwered upon them; ſince an Anſwer to his demonſtrations (which are the Elixir diſtilled from his former Chapters of Definitions, Poſtulatums and Axioms, and the main Projection thereof) made up of meer References, though in it ſelf ſufficient, yet to moſt Readers would appear too mean, obſcure, and ſuperficial. I did alſo judge it not improbable, that ſome Readers would in the firſt place, if not only, view what is Replyed to his Demonſtrations; who thus have a compendious view, of what is Replyed to the whole Pamphlet, preſented to them, rendring the Everſion of his Demonſtrations the more convincing and conſpicuous, and likewiſe the ſolidity of the Counter-Demonſtrations ſubjoyned.

I have traced the Authors Method, as in the Series of the matter; ſo likeways in rendring the Paſſages cited only in Engliſh, except in ſome few places. It ſeems he mainly Addreſſed the plain Engliſh Readers, and ſo do I in this Anſwer. I hope the Paſſages cited, will be found juſtly Tranſlated, and that I am ſo far from deſigning any advantageous Addition or Interpretation that on the contrary, through ſtudy of Brevity, the Weight and Emphaſis of ſome places is obſcured.

The ſlow appearance of this Reply in publick, will ſeem no ſtrange thing to any who conſider the account of this Undertaking, immediatly Premiſed. If what is here offered, ſhall be found a Word in ſeaſon, for Vindicating Truth, and ſtrengthning the hearts of any ſincere contenders for the Faith, I have my Deſign in Writing, and the upright Readers alſo in the Peruſal. If this ſhall meet with oppoſition from a proud, hardned, and ſelf-conceited Party of Men, who continue to ſtate themſelves in Terms of Contradition to the true Government of this Church, and her juſt and legal Eſtabliſhment, as it will be no ſurpriſal to me (the morning Light of Reformation being to ſuch as the ſhadow of death) ſo, under the ſafe,

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and honourable Conduct, and Shield of Truth, I will not be afraid, how weak soever in my self, to speak with them in the gate. The weakest Believer, and follower of the Lamb, can do some thing for the Truth, and finds the way of Truth their strength, and the strongest, proudest Adversaries can do nothing against it. It is certainly a great piece of the work of our day, to plead for our Mother, according to our capacity, when so many are pleading against her (and her provocations most sadly) as also to plead with her, that her Abominations may be put out of the sight of her provocked jealous Lord. The Adversaries have (Proteous like) formed themselves into various versatile shapes, and taken odd measures in opposing her Restauration. When of a sudden, the Dragon (as it were) was with his Angels cast to the Earth, Prelacy, and Supremacy, together with the Agents and Instruments thereof baffled, and pull'd down by a Parliamentary Decision, these men were for some times amused into a silent Consternation. But streight this Essay pleading for a president moderat Episcopacy, is an Ingine set a-work to restore and heal the Beast of its deadly Wounds, but this project is found ineffectual, Presbyterian Government being Established in the hands of Presbyterians. But behold another Engine and Method of opposition, they do closely but vigorously assist at this time the Armed Rebels, within and without the Kingdom. But these men (the Egyptian Reed they lean to) are broken and brought under, and the Waters overflows this Hiding-place, and Refuge of Lies. Another method of assaulting this Church is, to ply the King with their Oratory, or if he be inexorable to them, the Church of England must be set upon this work, and carressed with the outmost Diligence, and Artifices; the English Service must be set up in Edinburgh, in separat meetings, and Pamphlets spread through England, stuff'd with Tragical complaints of their Sufferings, and with whole Legends of manifold lies and calumnies, cast upon our Assemblies, and the faithful Ministry of this Church, as also upon several persons of eminency concerned in promoting the Lord's Work. If this will not do, and the bright beams of discovered Truth, and our Churches innocency dispel this Cloud, the fruitful invention of these Assailants sets a-work another project, 'tis an old one made new again, take us in, let us build with you--- Addresses are made for receiving them into the Judicatories of this Church. But what wit or honesty hath appeared in their several attempts this way, and in plying this Engine, Time (whose Daughter Truth is) has already in part, and ere long will further discover; (though our Church has always witnessed a willingness to receive them upon terms, consisting with the safety of the Government) This certainly is a project, that of it self, hath much of the Old Serpents subtilty in it; Traitors within the Walls of a City, are the most formidable Enemies. We all know the story of the Trojan Horse, and who said, Equo ne credite Teucri, and --- timeo Danaos & dona ferentes. The feign'd Submission of a considerable number of Hannibals Army to the Romans, when both Armies were standing in procinctu, and ready to joyn Battel, proved an efficacious Stratagem, whereby that subtile redoubted General gave them a great and bloody overthrow, at the Field of Canna; These new

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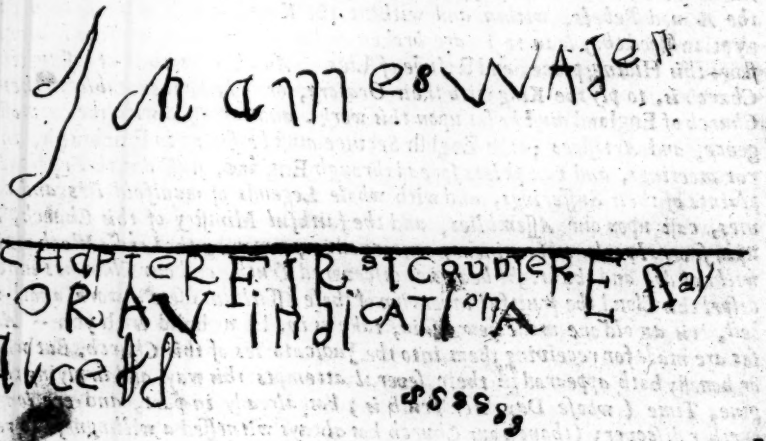
ſuppoſed Auxiliaries having thus, becauſe among them a greater advantage to do them miſchief in time of the Battel, *than any other of his Army. I muſt here add, That the unſound Tincture (in many things) and dangerous deſign of a late Paper, bearing the ſpecious Title of,* A further Vindication of the preſent Government of the Church of *Scotland, looks very like a correſpondence with the ſame project of her Enemies. But He who is higher than the higheſt, (whoſe weakneſs is ſtronger than man, and His fooliſhneſs wiſer than man) regards, and has an early Eye in the Morning Watch, through the Cloud, upon the* Egyptians. *Let us lament after him, and lift up our ardent cryes unto this great* Shepherd *of the Sheep, in this ſignal Juncture of Difficulties, when the Children are brought to the Birth, and there ſeems no ſtrength to bring forth, that he would ſtop the way againſt Adverſaries, give His Judgments to our King, holy ſagacity to ſcatter the Wicked with His Eyes, and bring the Wheel over them; that He would revive His Work, and People, behold, and viſit this Vine, lay yet the Stones of this poor toſt-Church, with fair colours, and her foundations with Sapphires, bring back His Glory to His Houſe, and Plant His Tabernacle among us for evermore.*



A Counter-Essay: Or, a Vindication and Assertion of *Calvin* and *Beza's* Presbyterian Judgment and Principles, drawn from their Writings. In Answer to the Imputations of a late Pamphlet, Entituled, *An Essay concerning Church-Government, out of the excellent Writings of* Calvin *and* Beza, attempting to fasten upon them an Episcopal Perswasion.

Chap. First.

The Scripture Account of Presbyterian Government Exhibite in some plain Positions, out of the Writings of Calvin *and* Beza.

THat we may Exhibite in the beginning, a clear Prospect of the Judgment, of these Learned Divines, in point of Presbyterian Government, and thereby lay a solid Foundation of the Confutation of this Pasquel. We offer to the Reader in these plain Assertions, this full Account of Presbyterian Government from their Writings, which are plain, and undenyable Maxims and Axioms, Demonstrating their Judgment herein from Scripture:

First, The ordinary Officers, which Christ Institute, and the Churches practice warrands, are Bishops, Elders, and Deacons; we need not Caution what *Calvin* means by Bishops, it being obvious to all of common Sense, who do but read him, that he intends the Pastor or Minister, *Instit. lib. 4. cap. 6. Sect. 11.* with *Cap. 4. Sect. 1.*

2. Evangelists, were next to Apostles in Office, were to preach every where, and were fixt to no certain determined station; *Calvin* on

Act. 21. 8. Speaking of *Philip* the Evangeliſt, the ſame he hath, on *Tit.* 1. 5. *Nulla certa ſtatio aſſignata Evangeliſtis.*

3. Appropriating the Name, *Biſhop*, as peculiar, to one Paſtor ſet over others; is an abuſe of Scripture Language, and the Divine *Inſtitution*, Coment on *Philip.* 1.

4. The reaſon of this is, that all Paſtors or Presbyters, have one and the ſame, and an equal Function, and Official Authority, ſo that *Dominion* in any of them over another, is a ſinful impeachment of this their equal Official Power and Authority, *Ibid.*

5. The paſſage, *Tit.* 1. 7. proves aboundantly, that there is no difference betwixt Biſhop and Presbyter, the Apoſtle uſing both names indifferently, as *Jerom* hath obſerved. Therefore the Office being common to all Paſtors; it is an abſurd perverſion of Scripture Language, to give this Official name (*Biſhop*) to one, robbing the reſt of the Paſtors, thereof; *Ibidem.* And if he quarrel the robbing of them, of their Official Name, therefore much more the robbing them of any piece of their Official Power and Authority.

6. The Biſhops, to whom *Paul* committed the Charge of the Church of *Epheſus*, in his laſt farewell, were Presbyters, Biſhops of equal authority. *Calvin* on *Act.* 20. 28. He obſerves, That all Presbyters are called Biſhops indifferently, and therefore the Biſhops differs nothing from Presbyters; hence he holds, that both Name and Thing of a Scripture Biſhop, is proper to every Paſtor.

7. All Paſtors have equal right in Ordination, Paſtors only Ordain, and not the People. They have all one and the ſame Official Power and Function, to which they are called of God. *Inſtit. lib.* 4. *cap.* 4. *ſect.* 2. *Coment.* on *Phil.* 1. 1.

8. The Paſtors are the higheſt ordinary Church Officers, *Titus* his Evangeliſtick Authority, in *Crete* was a Vicarious Tranſient, unfixt Miniſtry, in *Pauls* place and name, beyond the limits of this ordinary Function of Paſtors; ſuppoſing the Church not Exedified, and in this differing from the Paſtoral Office, which doth ſuppoſe, this exigence of the Churches ſtate to be over. *Calvin* on *Titus* 1. *cap.* 5 and 6 *verſ.*

9. This Evangeliſtick Authority, while exiſting, was not to wrong, or derogat any thing, from the conſiſtorial deciſive ordinary authority of Paſtors, in Church Government. *Ibid.* in anſwer to an Objection.

10. The

10. The Apostles had a transient, unfixt Ministry, their Office lay in founding Churches, and planting Christs Kingdom in them; they had no certain limits assigned them, for the exercise of their Ministry, but were to spread the Gospel through the World; this their Office evanisht, and died with themselves; in this they differ from Pastors, who are fixt to their Charges. *Calvin* on 1 *Cor.* 12. 28. *vers.* none of them, had peculiar, proper Charges assigned to them, but all of them a common Command to Preach the Gospel wherever they came. Evangelists were like to them in Office, but in different degrees of Dignity, such were, *Timothy*, *Titus* and such like, of their subsidiary help, the Lord made use of, next to that of the Apostles; Pastors, and Doctors are next to them, and perpetually necessary: without whom there can be no Government of the Church; wherein they differ from Apostles, Prophets and Evangelists, who are temporary and expired, and not thus necessary for the Churches ordinary and perpetual Government. There is one Episcopacy, which is Christs alone, whereof every Minister of the Gospel hath an intire and equal share, *Calvin* on *Ephes.* 4. 11. *Instit. lib.* 4. *cap.* 3. *sect.* 14. But of this further, when we come to examine the third Definition.

11. The consistorial ordinary Collegiat Authority of Pastors, in ordination and imposition of hands, is examplified in the imposition of the Prophets hands at *Antioch* upon *Paul*, as Gods standing order and method in point of Ordination. Neither *Timothy*, nor any Evangelists authority, was to incroach upon this; and the Apostolick Precepts to *Timothy* and *Titus*, *Lay hands suddenly on no man*; and that other, *I left thee in Crete, to ordain elders*, are groundlesly and impertinently pleaded, to prove the sole authority of any one Church Officer, in Ordination or Jurisdiction; but this authority is in the Collegiat Meeting. *Instit: lib*: 4. *cap:* 3. *sect:* 14 and 15. compared with what is said above.

12. As every ordinary Pastor, *de jure*, owes a subjection to the Prophets, or ordinary Pastors in the Lord, so the first Proestotes or fixed Moderators, were *de facto* thus subject, and so had no juridical official pre-eminence over the Judicatories, *Calvin* on that place, *The Spirits of the Prophets, &c.* and *Instit: lib*: 4. *cap:* 4. *sect*: 2. at the close, their work was only to moderat the Meeting, and gather the Votes, *&c.* Coment on *Tit.* 1. *vers.* 5, 6.

13. As *Timothy* and *Titus*, their Evangeliſtick Inſpection, was beyond the limits of the ordinary Office of Paſtors, and in reſpect of its nature, and time of exiſtency, ſuch as could not be ſucceeded unto; (*Calvin* on *Tit.* 1. 5, 6, *verſes*, compared with *Coment:* 1 *Tim.* 1. and 6. with *v.* 18.) ſo what our Lord enjoyns to the ſeven *Aſian* Angels, doth nothing impeach this, even taking them for ſingle perſons, or Preſidents, ſince they were ſuch, as had the reſt of the Miniſters, or Angels, their Colleagues; and not ſo much as the neceſſity of a fixt Moderator, or Preſident, can be drawn from this Aſſertion, *Beza* on *Rev.* 2. 24, 26. *verſ.*

14. The fixing of Preſident Biſhops, over Church Judicatories, with Official pre-eminence over them, gave the riſe to Antichriſts Oligarchical Tyranny over the Church, and all the miſchiefs thereof, *Beza*, *Ibid.*

15. The Presbyterian Government, which *John Knox* brought into this Church of *Scotland*, is the right Order, and true Government of the Houſe of God; the hedge and wall of the Doctrine, without which it cannot be kept pure: The want of which Government, is the cauſe why the Goſpel is preached to many in wrath. All are to contend for this Government, who wiſh well to this Church, and to oppoſe the Re-introduction of Epiſcopacy, oppoſit thereunto, which is the Relicts of Papacy, and will bring Epicuriſm into the Church, if admitted. *Bez. Epiſt.* 79. to *John Knox.*

16. The pretence of Unity, or curing Schiſm by this Epiſcopacy, is a pretence as falſe and lying, as it is flattering, whereby many of the beſt Antients, were deceived. *Ibid.*

17. There was among the Apoſtles met together, no diſtinction of degrees, but only of Order, as in other Eccleſiaſtical Meetings and Aſſemblies, until the *humane Epiſcopacy*, was brought into the Church, which ſhortly turned into *Satanical.* *Beza* on *Acts* 1. 23.

18. The Apoſtles had an *immediat* Call to their Office, to which Office was annext an *extraordinary meaſure* of the Holy Ghoſt, which is Termed *Infuſed*; This immediat Call is the true and genuine Mark of the Apoſtolick Calling, which expired with the death of the Apoſtles themſelves, when they had fulfilled their work in framing Churches. Evangeliſts were aſſumed by the Apoſtles without the Churches ſuffrage, becauſe the Churches were not as yet Conſtitute, and were ſent hither and

and thither, while the Churches were in Planting; Such was the Office of Evangeliſts peculiarly ſo called, as *Timothy*, *Titus*, *Luke*, &c. *Beza* on *Galat.* 1. *v.* 1, 2.

19. The Apoſtolick Office lay in this, to Conſtitute Churches through the whole World, by a ſort of peculiar right, as appears from Chriſt's Command, and their whole Hiſtory; therefore Churches being Conſtitute, this Office alſo of neceſſity was taken away; it is therefore a Tyrannical Term, for any to profeſs himſelf, an Apoſtle by ſucceſſion, Evangeliſts being Attendants, and helpers of the Apoſtles, as was *Timothy*, who is by name called an Evangeliſt, this Office was therefore Temporary alſo. The Doctors and Paſtors are of perpetual neceſſity in the Church. *Beza* on *Epheſ.* 4. *v.* 11.

20. The Brethren mentioned, as with Paul (*Gal.* 1. 2.) were the whole Presbyterie of the Church of *Antioch*, whence this Epiſtle was written; *Beza in locum.* The Biſhops in *Philippi.* (*Phil.* 1. 1.) are the Paſtors, Doctors, and Presbyters, who attend the word and doctrine, and who (as the Greek word imports) like Sentinels, and Watch-men, do watch over and inquire into the Doctrine, and the converſation of the Flock committed to them; ſuch were theſe in *Act.* 20. 28. who are ſometime called by the general name of Presbyters, as Verſe 17 of that Chapter, and in firſt of *Timothy.* 5. 17. This was then of old the Appellation of *Biſhops*, until he who was in the Aſſembly (*Cetu*) or Meeting, was ſet over the reſt of the Brethren, whom *Juſtinus* calls the Proeſtos, or Preſident, began to be peculiarly called the Biſhop; from hence the Devil began to lay the firſt foundations of Tyranny in the Church of GOD, the whole adminiſtration and Government of the Church, being as it were with the name transferred upon One, then from the *Epiſcopal* Tyranny, it came to Metrapolitants, whom they call Arch-biſhops, *&c.* From Metrapolitants, they advanced to the firſt four primary Patriarchs, the Chriſtian Republick, being as it were divided unto four men, until the *fortuitus* occaſion of the fifth, becauſe of the *D*ignity of new Rome; hence aroſe perpetual Conteſts, till the reſt ceding, the Conteſt continued with theſe of *Rome* and *Conſtantinople*; a Controverſie never decided unto this day, ſometimes the one, ſometimes the other avouching himſelf the univerſal

universal Patriarch. The *Roman* Bishop in the mean time, being condemned of Falsehood (*falsi*) in the *Carthaginian* Counsel, of (two hundred and seven Fathers) yet such was the ambition, that (the *Constantinopolitane* Patriarch even now is set over the Churches spread through the East, if they may be called Churches) the *Roman* has invaded both Churches and Kingdoms of the West, by a just Judgment, depriving them of their Scepters, by whose help, he invaded a Tyranny over the Churches. Behold, of how great moment and consequence it is, to decline even in a hair breadth from the Word of GOD. *Beza* on *Phil. Cap.* 1. 1.

21. The Presbytrie mentioned, (1 *Tim.* 4. 14.) who imposed hands upon *Timothy*, is to be understood of the Meeting or Assembly of Pastors, Bishops, or Presbyters, at *Lystra*, who laboured in the Word and Doctrine; and by this word [*Presbytrie*] any such Assembly is to be understood, *Beza in locum*. All Pastors are servants of that one *Legislator*, Christ in the Ecclesiastick Office; there is no dominion of one over another, he only excells among Ministers, who is most diligent, and averse from all ambitious usurping over his fellow servants. *Beza* in *Math.* 20. 25. paralelling this place with the 1. *Pet.* 5. 3. and as his understanding the *Angel*, *Rev.* 2. 1. of the President, by whom his Colleagues were to be admonished, will not so much as found the humane Bishop, after brought into the Church, so that clause *Rev.* 2. 24. (*viz.* to you and the rest) *&c.* is to be understood of the Angel, or President for the time, and the Assembly of his Colleagues; in which passage, the conjunction ὑ, or, *and*, is necessarly to be understood or read. *Beza* Ibid, from *Beza* in his Answer to *Sarav. de diversis ministrorum gradibus*, there are innumerable clear Testimonies adduceable against this mans design and pleading. He tells us that the Evangelists properly so called, were helpers of the Apostles, in perfecting the Structure of Churches; distinguished from ordinary Preachers, in this that for a time they only were set over some Churches to confirm, or constitute them fully, sometimes in one place, sometimes in another, as the matter required, as appears from *Pauls* Epistles, *Beza, Respon: and caput sextum Sarav.* No Apostle or Evangelist was above another, and both these Officers are ceast. *Beza ad Cap* 9. Numb 15. *apud Saraviam*, the term ηγουμενος or Leader, which the Apostle useth thrice, *Heb.* 13. and

13. and which our Lord expones, *John.* 10. 4. is attributed to Ministers only, with respect to the Flock committed to them; that the same is to be judged of the term (Bishop) appears from *Act.* 8. 28. Hence as the Church shortly after felt, it was a dangerous custom to transfer the terme Proestos, and επισκοπος to them, who preceeded over the Assembly of their Colleagues, not as more eminent in Degree, but only as being first in order. *Ibid. Numb.* 20. *secundum Sarav.*

2. The Office of Pastor and Doctor, are the chief functions of the Church, perpetually necessary. *Beza. resp. and Cap.* 11. *Numb.* 3. *juxta Sarav.*

3. Such as deny the Office of Apostles, Prophets, and Evangelists to be temporary and ceast, they must either conclude, that the work of building and compleating the Churches, is left by them imperfect and manck, which is most false, and cannot be said without their reproach, or that afterward, the whole Edifice is so far subverted, that for its Restitution, we need not only faithful Pastors, Doctors and Presbyters, but *Architects* to lay the foundation again, Evangelists, for the Superstructure; lastly Prophets, and other gifts of the Spirit, for confirming their Work. *Beza. ad Cap.* 16. *Numb.* 3. with *Sarav.* The preserving this Edifice intire, is committed to these perpetual Officers, Pastors, Doctors, Ruling-Elders and Deacons. *Ibid. Num.* 10. with *Sarav.*

4. The Apostles and Evangelists work of preaching, Baptizing and governing the Church with Pastors and Presbyters, was ordinary, their unconfined Inspection, Apostolick Authority, in planting and watering Churches, was temporary and expired. *Beza. Ibid. Numb.* 11. The ordinary perpetual Government they committed to Pastors, Doctors, Elders, and Deacons. *Ibid. Numb.* 12. The perpetual form and Authority of Governing the Church, of teaching and administrating Sacraments, yea, and of her Restauration and Propagation, is committed to Pastors, Doctors, and Elders, and remains as thus committed to them, and prescribed by the Apostles and Evangelists; Yet their infallible Authority of founding and compleating Churches, is ceast with their life. *Numb.* 13. Their function and Office died with them, not the form and rule of Government, committed to Pastors, Doctors, *&c. Numb.* 14. The ordinary succession of a perpetual Ministry, is of

Pastors,

Paſtors, to Paſtors, Doctors, to Doctors, Elders, to Elders, Deacons, to Deacons; *Ibid. Numb.* 15. The Apoſtolick Authority differs from the ordinary and perpetual authority of Paſtors, as likewiſe their gifts, not only as to *Manner* and *Meaſure*, but in the *Nature* thereof, from theſe promiſt to the ordinary Miniſtry. *Beza. ad Cap.* 17. *Numb.* 2. *apud Sarav.*

5. An Epiſcopal Degree, with ſome ſhew of Apoſtolick Authority, is no where to be found in Scripture, is condemned, *Luke* 22. 25. gave the raiſe of that Oligarchie and Tyranny which came into the Church, and therefore there is no divine Right left for ſuch a Succeſſion, *ad Cap.* 16. *Numb.* 17. *apud Sarav.* As the Apoſtles Gifts are ſuch, ſo their Power and Authority is not ſucceeded to, by any ordinary Church-Officers, nor hath the Church power to ſet up any ſuch Office. *Ad Cap.* 17. *Numb.* 3. The pretence of Arch-biſhops, Primates, Metropolitants, their Succeſſion to Apoſtles, or Evangeliſts (*Timothy, Titus, Mark*) and a continuation of their power or authority in the Church, is a groundleſs Conjecture, condemned in *Sarav. Beza in Cap.* 18. *Sarav.* the ſame condemned *ad Cap.* 19. *Numb:* 3.

6. The Office of Preſident in Church Aſſemblies, imports only a right of Governing, and ordering the common actions of the Meeting, without any command or rule over the Members thereof, in which Meetings, Ruling Elders, are to joyn with Paſtors; *Beza. reſp: ad Cap.* 20. *Numb.* 1. The ſtate of this Controverſie is, whether he who is ſet over the Meetings of Paſtors, of any Church, has any command or power over theſe his Colleagues, as inferiours by Divine Right. This is that which I deny, *Numb.* 2. The ſetting up this Epiſcopal degree of the Biſhop, above his Colleagues, has been greatly prejudicial to the Church. *Numb.* 8.

7. Theſe to whom *Paul* injoyned to deliver the Inceſtuous man to Satan, when gathered together, were the Paſtors and Presbyters of *Corinth*, who by Eccleſiaſtick Judgment and Cenſure, were to purge the Church of this Leaven. As every Church after its firſt beginnings had Paſtors and Presbyters; ſo it is not ſuppoſable, that *Paul* who ſtayed there half a year, and *Apollos* who followed him, did not upon the firſt opportunity, furniſh that Church with a Presbytry. *Ad cap.* 23. *Numb:* 17: and *Numb:* 2, and 3. *Apud Sarav:* at large ſetting down

Jeroms

Jerom's teſtimony in *Epiſt. ad Oceanum & ad Evagrum Comment. in Epiſt. ad Titum*, together with the Scripture proofs, anent the Identity of Biſhop and Presbyter, ſhewing that the Biſhops ſuperiority over the Presbyters, was founded on Cuſtom, not Divine warrand; upon which *Beza* collects thus, this doth *Jerom* aſſert, not in one place only, or few, or as of a thing doubtful, but often, copiouſly, and peremptorly, aſcribing to Biſhop and Presbyter, as one and the ſame appellation, ſo one and the ſame function. *Ad cap:* 13, *Numb:* 2 and 3.

8. The divine Biſhop, or who is inſtitute by divine Right, is the ſame Office, with that which is poynted out, by the peculiar name of *Paſtor*, whom *Paul* affirms, that the holy Ghoſt made Biſhops to feed the Church of God. *Acts.* 20. 18. and this is the proper name of them both, in the New Teſtament, whereby with *Paul* they are diſtinguiſht, from Apoſtles, Prophets and Evangeliſts, which Officers were for a time only one *Epheſ.* 4. *cap:* 11. and from Deacons (2 *Tim.* 3. *Phil.* 1.) they are called Biſhops, with reſpect to Souls committed to them.

9. The Colledge, or meeting of theſe Paſtors, and Biſhops, together with ſuch Elders, as *Paul* calls *Governments*, κυβερνησεις, are the ſame who are called the Presbytry, 1 *Tim.* 4. *v.* 14. Beza *de Epiſcop. triplici. initio.* Their Office was to attend the Word and Prayer in publick and private, and to govern the Church joyntly, and in common. *Ibid.*

10. The humane Biſhop that is brought into the Church out of humane prudence, beſide the expreſs Word of God, is a ſort of Power given to ſome one Paſtor above his Colleagues, yet limited by certain Rules and Cannons againſt Tyranny. *ibid.* That this Function was not brought in, from the Word of God, is evident from this, that we cannot find in the New Teſtament the leaſt jot, from which we may draw ſuch a conjecture; for altho there is no doubt that all things ought to be done orderly in the houſe of God, and that therefore there has been ſome Preſident in every meeting (whom *John* in the *Revelation* ſeems to call the Angel, *Euſebius* calls προεδρος or Preſident) that this Preſident, excepting this only, that he was the firſt Moderator in the Eccleſiaſtick Actions in the Aſſembly, had no power over his Colleagues, far leſs exerciſed any Office ſuperior unto them. *ibid.* Hence as *Jerom* obſerves, the Author to the *Heb.* calls all the

whole Assembly of Presbyters, ἡγουμένους Rulers, poynting at none of them. Such for the most part was *Peter* in the Colledge of the *Apostles*, *&c.* If any such Office had been then existent, or such a power of one over his Colleagues, this Officer had been by some peculiar name, pointed at in the Epistles, especially seing *Paul* salutes the Bishops, and Deacons of the *Philippians* in the plural number; which since it was not done, it appears, that among these Rulers, there was none in degree Superiour to his Colleagues, and fellow Bishops, but that the Churches were then ruled by their Presbyters. Every one of them having equal and alike power, with his fellow Presbyter, *&c. ibid.* Thereafter he refutes *Epiphanius* arguments, for his humane Episcopacy, as if it were the Divine. Wherein we see how peremptor *Beza* was as to this Distinction; and mentioning *Epiphanius* argument from that precept (against an Elder receive not an accusation) to prove *Timothy*'s Episcopacy, he refutes this by many arguments, calling this the Error of *Epiphanius*, that *Timothy* was Bishop of *Ephesus*; which he tells him may be convicted of falshood from Scripture; as mainly from this, that he was *Pauls* attendant, sent hither and thither and therefore made Bishop over no one Church; that he was an Evaneglist, that *Paul* requested him to stay at *Ephesus*, 1 *Tim.* 1. 3. *v.* and for this special end, *viz.* to attend that Church, untill again recalled, which in the other Epistle he doth, 2 *Tim.* 4. 9 *v. Do thy diligence, to come to me quickly*; that when going to *Jerusalem*, never to return to *Ephesus*, he had either (upon *Epiphanius* supposition) restored *Timothy* to these *Ephesians*, or they had sought him again, being warned of such hazards; or if another was put in his place, he had peculiarly bespoken him, in that Divine Sermon of his, but of this we read not, but only that he admonished the Presbyters, whom he sent for, of their general and common duty. Thereafter he adds, that as an Evangelist, adorned with so many and singular Gifts, in degree superior to Prysbyters, and for a time constitute there, by Apostolick Authority, he did administrat the Affairs of that Church, and that though it were granted to *Epiphanius*, that he had some singular power there, it may be denyed, that he could have obtained any power over the Presbytery of *Ephesus*, if he had not been an Evangelist, adding this reason, that *Paul* himself declares (1 *Tim.* 4. *v* 14.) That imposition of hands

was

was done in name of the Presbytry it ſelf, not by the Authority of any one Superior. After he cites *Auguſtin* (Epiſtle 19.) aſſerting, that by the Churches cuſtome only, Epiſcopacy was greater than the Presbyterat, and *Chriſoſtom* ſaying on the firſt of *Tim.* 1. 3. That in Ordination only the Biſhop differs from the Presbyter, that is, ſaith he, (as *Theophylact* more clearly) in the ceremony of Conſecration only; citing alſo *Theodoret*, who upon *Phil.* 1. writes, that of old, the name of Biſhop and Presbyter were promiſcuouſly uſed, as one and the ſame. He adds afterward, that *Paul* did not excommunicat the inceſtuous *Corinthian* alone, by his Apoſtlick Authority, but by the Authority of the whole Presbytry; and that *Peter* doubts not to call himſelf a fellow Presbyter, that if all eminency of one Paſtor over his Colleagues had been forbidden, or rather never brought in by Men, the enſuing conteſts about Supremacy, had never rent the Church, ſo far is this Device from being a remedy of Schiſm; and finally he tells us upon this head, that as this humane Epiſcopacy came in by a tacite cuſtome, advancing by degrees, ſo we muſt underſtand of this humane Epiſcopacy, as Antecedaneous to the *Satanical*, whatſoever *Juſtin*, *Ignatius* and other eminent Writers, do ſpeak of Biſhops, or rather of theſe firſt Preſidents Authority.

10. The Moderator of the Eccleſiaſtick Synod, or Conſiſtory, who is to ask the Votes, and moderat the whole affairs, is for this one end to be choſen by their common ſuffrages, or Votes, which Office muſt expire and end with the cloſe of the Synod: *Beza in Queſt: ſecunda, referente Saravia pag 92.*

11. No Scripture truth can be produced for a ſtanding miſſion of the 70 Diſciples, to preach the Goſpel, after our Lords Aſcenſion, of a like nature and continuance, with that of the twelve Apoſtles, or that they were ſent αμεσως or immediately; The Apoſtles Miſſion, *Math.* 10. *Luk.* 9, *Mark* 5. Was not that which is called peculiarly and properly Apoſtolick, for which the Apoſtles were then wholly unfit, but only a ſort of preludie, that all might run to hear Chriſt himſelf, but theſe twelve Chriſt afterward ſent by a new Vocation, and wholly different from the firſt, for planting Churches through the whole World, adorning them with a peculiar and aboundant grace of the Spirit, both before his aſcenſion into Heaven, (*John* 20 *v.* 22.

As likeways chiefly in the day of *Pentecost*, adding more wonderfully the external Signs, of this Legation, from which Mission the Apostle doth therefore begin the rehearsal of the *Apostolick* function, and of others added thereunto, *Ephes.* 4. 10. *v.* 11. But of these 70 where is there any mention, either about the time of our Lord's *Ascension*, or after. That Mission mentioned (*Luk.* 10) is wholly diverse from that of the *Apostles*; Institute after our Lord's *Ascension*. Had the 70. had such a standing Mission, the Sacred Writers neither would nor could have omitted, a matter so necessary, mentioning only that of the 12 *Apostles*; and granting it had been, this will not infer any imparity of power, betwixt them and the 12 *Apostles*, or that Christ made them two distinct Orders, or divided them in two Classes; the after Institution, and addition to the other that's prior, will not prove an Inferiority in that Mission of the 70, which *Luke* only commemorates. What degree will we find, whereby they may be subjected to the 12. Who had a prior Mission? That the *Apostles* were assumed by Christ, as domesticks, will no more ground their imparity, with other Disciples, than it will make *John* superior to the other *Apostles*, because a Disciple most dear to Christ beyond other Disciples, it was the *Apostolick* function, which thereafter gave them a priority of Order, and also of Power, unto other Disciples. *Beza resp. ad cap.* 1. *Sarav. de diverse. Minist. Evangel. grad.* Refuting after the argument, drawn from the addition of the 70 Elders to *Moses*.

Now from these passages of *Calvin* and *Beza*, how clearly Presbyterian Government is asserted in its whole Structure and Frame, and the opposite Fabrick of Prelacy subverted, is obvious to the meanest capacity to conclude, so that to insist in drawing forth Propositions to clear this, seems a meer Battalogy, and an attempt to shew the Sun with a candle. Here we have asserted the extraordinary expired nature of the Function, first of *Apostles*, secondly of Evangelists, as such. Next, that the Pastor who labours in the Word and Doctrine is the highest Officer left by Christ in his Church, who has no Superior in Church administrations, and therein the Prelats pretended Official Superiority is flatly denyed.

3*ly*. That no extraordinary Power of *Apostles*, and Evangelists, can ground a standing presidencie over Presbyters.

4*ly*. That

4. That Church Government under the New Teſtament, is to be adminiſtred by their joynt deciſive Sufferage.

5. That the Ruling Elder is a ſtanding Church Officer appointed by Chriſt, *&c:* And in oppoſition to this Pamphleters forged Definitions, Poſtulatums and Actions, how eaſie is it from what is premiſed, to bring forth *Calvin* and *Beza*'s counter-aſſertions, and preſent theſe great Divines, as joyntly witneſſing him a Liar and Calumniator therein. As firſt, that there was no ſtanding preheminence in any Church-Officer above the Paſtor, allowed of Chriſt to be continued in the Church, againſt the definition 3*d*, and the pretended proof of definition 2*d*.

2. That the Angel had no fixed preſidency over other Miniſters, againſt what is pretended definition 3*d*.

3. That what is ſet down in Scripture anent the 70 Diſciples, ſent out after the 12 Apoſtles, will not give the leaſt ſhadow of an Argument, whereby different degrees of Miniſters may be concluded, againſt the ſcope of Poſtulatum firſt.

4. That the Inſpection of *Timothy* and *Titus* over *Epheſus* and *Crete*, had no fixed power of Ordination and Jurisdiction, over theſe Churches included therein, in contradiction to Poſtulatum 2*d*.

5. That the preheminency of one ſingle perſon in Office unto other Miniſters, was never by Gods Warrand, retained or practiſed by the Church for remedy of Schiſm, againſt the ſcope of Poſtulatum 3*d*.

6. That theſe firſt Preſidents introduced by the primative Church, were not preheminent in Office unto other Miniſters; whereby the ſame Poſtulatum is again convict of Falſhood.

7. That not ſo much as a conſtant Preſident can be warranted, from the Angel of the 7 Churches; againſt the ſcope of Poſtulatum 4*th*.

8. That neither Apoſtles nor Evangeliſts, their Office did found a ſtanding official lawful Preheminency, of an ordinary Church-Officer, over the Paſtor, in contradiction to the ſcope of Definition 3*d*. 4. Poſtulatum 4*th*. Axiom 2*d*; And finally, that this official Preheminent office over the Paſtor, has neither a divine Right, flowing from Chriſt's immediate Inſtitution, nor Apoſtolick from the Apoſtles doctrine, and practiſe, or of the Apoſtolick and primitive Church, and conſequently that the having, not the wanting of ſuch a Government, is pernicious to the Goſpel and Chriſtian Religion, which overturns the ſcope

of

of the whole Pamphlet, particularly Postulatum 3d, 4th, Axiom 2d, 3d, 4th.

Chap. Second.

The Authors groundless Suppositions and Perversion of these Divines, cleared in general from the Structure of his Reasoning.

THe Scope of this Author is to prove, that in *Calvin* and *Beza's* Judgment, a president Bishop with a fixt Power of Ordination, preheminent unto, and above Pastors, with a proportioned Power of Jurisdiction over them, is an ordinary standing Officer appointed by Christ in the Church of the New-Testament. This is clear by comparing *Definition* 3. with *Axiom* 2, 3 and 4. and with *Postulatum* 2, and 3; And this preheminency he makes them assert, as extended to a whole Dioceſs, Province, or Patriarchat, as he calls it. For proof of which, several passages of *Calvin* and *Beza* (but of *Calvin* especially) are adduced.

Wherein in general, his obvious Perversion and Abuse of these Divines, is evident to any that compares his Assertions, and Citations; First, in that *Calvin* and *Beza* are supposed by him, to hold the Apostolick and Evangelistick Inspection, and Authority, which are supposed in the Scriptures here cited, and in the passages of *Calvins* Institutions here adduced, to be ordinary, and of perpetual necessity. Thus he grosly perverts the subject and state of the Question, which is this, What is that ordinary ministerial Authority, and these Officers, which they hold to be of a perpetual continuing Nature and Necessity? and not what they might suppose to be *de facto*, in the Churches infancy, exercised, by the Apostles or Evangelists; So that if we can prove, that these Divines, did not judge the Authority and Power of Apostles and Evangelists, or their formal Office as such, to be of a moral nature, continued in the Church, or that there are constant necessary Officers succeeding them, in preheminency or superiority in office, all that he says falls to the ground. To prove this, first in general, it is evident from what is said, that both *Calvin* and *Beza*, with all sound Protestant Divines, do hold the Offices of Apostles and Evangelists, and consequently their official Power, as such, to be expired, and that neither of them are succeeded

ceeded, *in idem officium, & eundem ministerii gradum*, this is evident to all who have read these Divines; and for evincing it, I would but ask this Pamphleter, whether *Calvin* and *Beza* do not hold and suppose, that our blessed LORD was, when upon earth, the Churches visible universal Head and Monarch, and that the Apostles afterward had an universal, unconfined Inspection and Authority over the whole Church; and that particularly the Apostle *John*, who outlived all the rest, had solly, as an Apostle, an universal Authority and Inspection over the same; but will he, or any man of common sense, infer from this, that *Calvin* and *Beza* are for a moral standing Primacy over the Church universal, or a visible political *Head*, and Deput-Vicar under Christ? Certainly he would rationally assert this inference of a Papist against *Calvin* and *Beza* to be very gross and impertinent, and no less is his own throughout this Pamphlet.

2. If these Divines do hold that Bishops, Presbyters and Deacons, are the only standing Church-Officers, of a moral nature, perpetual use and necessity; Then they did not hold the Office of Apostles and Evangelists to be such, or their proper Official Authority, competent to them, as in that capacity, to be of this nature; But the first is true, *ergo* so is the second; the *Major* is evident, for this man will not say that *Calvin* and *Beza* do hold their Offices, one and the same with Pastors, and that Apostles and Evangelists were not distinct from, and superior unto them in their Official Power: The Minor is evident from what is above adduced from *Calvin* and *Beza*; Yea, even from his own Citation of *Calvin*, to confirm *Axiom* third, *viz.* his *Instit. lib.* 4. *Cap:* 6. *Sect:* 11. The Primacy of the *Roman See* takes not its Original from Christs Institution, nor the custom of the Ancient Church, as the other Offices have done, (*viz.* of Bishops, Presbyters, and Deacons, *cap:* 4. *Sect:* 1) mentioned already. Now surely if he had judged other Offices perpetual and warranted by Christs institution, and the antient Churches practice, he would not in this place have mentioned with such Emphasis these three only, and none else, when in opposition to the unlawful Popish Primacy, he is shewing what Offices Christs Institution, and the ancient Churches Custom will allow as warrantable. To shew it further, take this passage of *Calvin*, (whom I find our Pamphleter doth mainly insist upon) speaking of *Philip* the Evangelist,

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he tells us that Evangelists were set in the middle betwixt Apostles and Doctors, had an office next to that of *Apostles*, that they might every where preach the Gospel, for no certain station was assigned to them; Now to make their Office and Authority ordinary, in *Calvins* Judgment, this Author is obliged by his Argument to say, that he held them to be fixed to some certain Station, for in *Postulatum* 2, he holds that according to *Calvin*, *Timothy* in *Ephesus*, and *Titus* in *Crete*, were from the nature of their Office invested, with a fixt power of Ordination, and Jurisdiction in these places.

3. If these Divines held the Apostolick and Evangelistick Inspection and Authority, to be moral and perpetual, then they behoved to hold it such, either as one and the same with the pastoral Office, and a superior degree thereof, or as an Office specifically distinct, and superior; But neither of the two can be said of them; not the first, for we heard them both assert, that all Pastors do hold one and the same Function, and that none of them have any official Authority over another, particularly we heard that *Calvin*, (whom our Phamphleter mainly appeals to) upon *Phil.* 1. reprehending the abuse of the Word [Bishop] in appropriating it to one Pastor only, he gives this Reason; *That from this abused Signification of the Word, there hath followed this evil, that as if all Presbyters, were not Colleagues, called to the same Function, one hath usurped to himself a Dominion over the rest, under pretext of this new Appellation*, So that he holds the Pastoral Official Authority, to be one and the same in all Pastors, and none to have an Authoritative Inspection over the rest.

Again, *Calvin* could not hold this fixed Preheminent Authority to be continued in the Church, as importing an Office specifically distinct from, and superior to that of the Pastor.

First, for the Reason already given; for since that supposed inferior Officer were thus, both an *ordinary Officer*, and were likewise *Eminenter* a *Pastor*. How could *Calvin* quarrel a distinction, and peculiarity of a Name to point out a superior Pastor? Or how could he affirm that all Pastors without exception have one and the same Function?

2. We heard that *Beza* and *Calvin* do hold that the Apostles, and Evangelists, had no fixed Station, over which they were set; and so could

could not as in that capacity, have any fixed Power of ordination and jurisdiction.

A second perversion of the Doctrine, and sense of these Divines in this point, and false Supposition, which this Authors arguing is grounded upon, is this, that he distinguishes not, their *simple Narration* of a practise from their *positive Approbation* of it; which any man of sense will distinguish in any Author, and which if confounded, we cannot eschew the horrid Blaspheming of the Spirit of God in Scripture. To clear this, take an undenyable instance from *Calvin*, (whom as I said our Author mainly appeals to) To prove his, 2 *Postulatum*, *viz.* that in *Calvins* judgment, the Church warrantably retained the Government of one single Person, preheminent in Office unto other Ministers, he cites *Calvin instit: Cap. 4. Sect. 2.* Where *Calvin* shews, that Presbyters in all Cities, choose one out of their Number, to whom especially they gave the Title of Bishop, lest from a parity Division might arise; That *Jerom* says at *Alexandria* from *Mark* the Evangelist, to *Heracleas* and *Dyonysius*, Presbyters always placed one in a preheminent degree, whom they called a Bishop. The same we heard *Beza* acknowledge, as to the matter of Fact. Now I say it is gross Perversion from *Beza* or *Calvins* Narration of this matter of Fact, to infer their Approbation of the Practise. 1. For that clear demonstrative Reason already adduced.

2. This cannot be held and obtruded as their Judgment, without contradicting them in other places, and making them inconsistent with themselves, which this Author, who holds their Writings, (and that deservedly) to be excellent, must by all means eschew, for as we heard *Beza* evidently disown this practise of the fixed President, and his appropriat Name of Bishop, as giving the rise to all the ensuing corruptions of the Church-Government, so doth *Calvin* evidently on *Phil.* 1. forecited, condemn two points of this Practice. First, in setting one Presbyter in a superior Degree over another, for he affirms they are all Colleagues, called to one and the same Function, having the same Work, the same Ordination, the same Official Power and Authority; *ergo* he owns a perfect Parity, and disowns an Imparity in the Office, and preheminency in Degree in one above another, and therefore by further necessary consequence, he disowns and cannot allow of the

Practice of this at *Alexandria*, as warrantable.

2. If *Calvin* disowns this Imparity and Dominion, as fomented and having its rise from the appropriating the Name [Bishop] to one Pastor, rather than to another, then he disowns the appropriating the Name to this preheminent Presbyter, as a badge of this Preheminency, and by consequence the practice of this at *Alexandria*; but so it is that *Calvin* (which we also have evinced of *Beza*) *In terminis*, condemns this appropriating of the Name Bishop, to one Pastor, for the end mentioned, therefore he condemns this practice in so far. We heard that upon *Tit.* 1. 7. he collects the Identitie of the Bishop and Presbyters Office, from the Apostles using both Names indifferently; As also, (saith he) *Jerom* hath observed, and that more hath been ascribed to mens pleasures, and inventions, than did become, in preferring mens habituated terme, to the Language of the Holy Ghost; And speaking of the first Moderator's early brought in, he shews that the Name of the Office *viz.* (that of Bishop) is commune to all; And that to rob the rest thereof, is injurious and absurd, a perversion of the Holy Ghosts Language, and prophane Boldness; and that upon *Act.* 20. 28. He concludes that all the Presbyters, have both Name and Thing of the Scripture *Bishop*, appropriat unto them.

Here let any rational Man judge, especially from what is above evinced 1 Chapter; If *Beza* and *Calvin* make not the Name and Thing of a Scripture Bishop proper to every Pastor, and consequently condemn not the above-mentioned Official Difference, and appropriating the Name Bishop, to a supposed preheminent Pastor, above another at *Alexandria*, as a perversion and abuse of the Spirit of Gods Institution, and Language in Scripture. And whether it be not most consonant to Reason, to collect *Beza* and *Calvins* Judgment, upon their Assertions and Inferences from Scripture, when reasoning the Point *ex professo*, rather than from their simple Narration of a matter of Fact, and practice of the Church.

If he say that his third *Postulatum*, speaks only of what the Primitive Church retained in *Calvins* Judgment. I answer, First, what will a simple Practice in it self signifie, to infer a Rule and Duty, without any more; Or *Calvins* Narration, to infer his Approbation. 2. Comparing *Postulatum* 2. and his Assertion of *Calvins* Judgment, anent the fixt

fixt Power of Ordination and Jurisdiction, which *Timothy* and *Titus* exercised over other Ministers at *Ephesus* and *Crete*, with *Definition* 3. Anent the President Bishop, his preheminent Office, in Ordination over other Ministers, and what he asserts (*Axiom* 3 and 4.) *viz.* that *Calvin* holds this to be necessary to the very Being of the Church, it's evident, he must be thus understood, as asserting *Calvins* Approbation of the practice. This Man will not deny that the state of the Question is, what the Church retained upon Divine warrand, in *Calvin* and *Beza's* Judgment. Thus we have laid open his fundamental Mistakes, and perversion of these Passages of *Calvin* and *Beza*, cited by him; consequently discovered, his arguing in this Pamphlet, to be founded upon a meer *petitio principii*, and *Ignoratio Elenchi*, and that he intertains himself, and imputs to *Calvin* and *Beza* that Error (which I find as an Error in the first Concoction, marrs the whole Disgestion of *Sarav*: his arguings against *Beza*) *viz.* That the different and extraordinary Priviledges, of Christs first Ministers, the Apostles and Evangelists, doth also diversifie the Essentials of the Pastoral Office it self, so as to infer different standing Degrees thereof, an Error, which though frequently told of by *Beza*, he doth nothing but repeat in his whole Dispute; But that our Authors Mistakes may further appear, we do proceed to a particular Examination of his *Definitions*, *Postulatums*, and *Axioms*, and the Propositions, Demonstrations, and Corollaries drawn therefrom.

Chap. Third.

An Examination of the Definitions in Point of Church-Government, imputed by this Pamphleter *to* Calvin *and* Beza, *wherein is discovered his gross Perversion of the Doctrine of these Divines.*

I Confess, that upon first reading of these Definitions, I was a little surprised, to find this Man, (who by his Profession, no doubt is skilled in the Nature and Terms of Definitions) Found these Assertions upon what he here cites out of *Calvin* and *Beza*, and to present them under this Character, but to view them shortly.

Defin. 1.

The first is this, The Power of Ordination, is that Right in the Governours of the Church, to separate Persons duely qualified unto the holy Ministry of the Gospel. To prove this Definition to be *Calvins*, he cites *instit. Lib.* 4. *Cap.* 4. *Sect.* 2. annexing these words, this is to be considered, that only the Pastors, and not the whole Multitude laid Hands on their Ministers at Ordination.

Answer.

Hence I infer, First, these Governours who have Right in Ordination, are the Pastors in *Calvin's* judgment. 2. If Pastors, as such; *then all Pastors*, for a *Quatenus ad omne valet consequentia.* 3. Pastors, properly such, having in *Calvin's* Judgment one and the same Office, being called to the same Function, and no preheminency in one over another allowed, as we heard him above assert; *Ergo* in *Calvin's* Judgment, all Pastors have the same and equal Authority in Ordination. 4 The Pastor being with *Calvin*, the highest ordinary Church-Officer, and the formal Office of Apostles, and Evangelists being expired, as is above cleared: *Ergo* in *Calvin's* Judgment, all who have an ordinary standing Interest in Ordination, as Church-Officers of Christ's appointment have it equally, and no ordinary Officer of the New-Testament-Church, hath a supereminent and peculiar Interest therein.

Defin. 2.

The second *Definition* is, That the power of Jurisdiction, is that Right, in the Governours of the Church, to make Cannons which are wanting, or to execute these already made, for the Regulation of Church Members. To prove this, *Calvin* is adduced on *Tit. ch.* 1. *v.* 5. The words cited are, we learned indeed from this place, that there was no such equality among the Ministers of the Church, but that some one was pre-heminent in Authority and Counsel.

Answer.

In Answer to which, First, I Note the impertinency of this Passage, to prove the power of Jurisdiction, here Defined, which speaks only of *Counsel* and *Authority*, in Church Governours, not of *the Object of it*, whereof this Definition speaks.

2. Since the power of Jurisdiction, is correspondent and adequat to the power of Ordination, as our Author expresly asserts, (Definition

tion 3. compared with Axiom 2.) and withall, ſince it is made good, that with *Calvin*, the power of Ordination is one and the ſame in all Paſtors, as being the higheſt ordinary Church Officers; Hence it follows inevitably, That with him the power of Juriſdiction, is the ſame, and equal in all Miniſters of the Word.

3. The *Definition*, ſeems too narrow, if we take it as importing, all that's beyond that Power of Ordination, firſt deſcribed, that is all the exerciſe of both the Keys, which will far go beyond the limits of this Deſcription. Beſides, theſe Cannons muſt be limited by the general Rules of the Word, in *Calvin's* Judgment, for ſpeaking of the Apoſtolick Deciſion (*Acts* 15.) He ſays, they would not ſtep beyond the limits of the Word. Next, for that Preheminence, which *Calvin* aſcribes to thoſe Officers in Authority and Counſel.

I Anſwer firſt, What ever this Preheminence was, *Calvin* limits it to that State and Time of the Church, for he ſays *Tunc*, or at that time, wherein theſe Offices did exiſt, which he holds to be extraordinary, there was ſuch an Official difference, as is mentioned, otherwiſe, if our Author ſay he means a ſtanding Paſtoral fixed Authority, he will involve him in a double contradiction; firſt, in that he ſays, The Evangeliſts were Coajutors of the Apoſtles, and fixed to no Station. 2. In that he ſhews upon the 7. *v.* of this Chapter, that there is no Official difference, in the paſtoral Office. Again, *Calvin* ſhews upon the ſame place, that *Paul* enjoyns him not to take an arbitrary power over this Church, but only to preſide over the Elections, as Moderator.

This will be convincingly evident, to any that will be at the pains to read *Calvin*, upon that 5 and *6 verſe*, For

Firſt, He aſſerts, That *Paul* had deputed to *Titus*, a Vicarious Adminiſtration in his own room, and that the Apoſtles having a tranſient unfixt Miniſtry, being about to ſpread the Goſpel every where, behoved when going from one place or City to another, to ſurrogat fit men to finiſh what they had begun.

2. He aſſerts *in terminis*, that this Vicarious Office and Adminiſtration, was *ultra ordinarium Paſtorum munus*, beyond the ordinary Office of Paſtors, and that the truſt put upon him of Exedifying this Church, was of that Nature; and in this ſtates the difference betwixt his Adminiſtration, and that of the Paſtor, which is ordinary, in that Paſtors

ſtors are ſet over Churches already Formed and Conſtitute; But *Titus* had an Office beyond this, *viz.* To give this Form to Churches, not as yet modelled, as to Government; aſſerting evidently, that the Evangeliſtick Office of *Titus*, in ſo far as extended beyond that of the Paſtor, did ſuppoſe the Church as yet, *in fieri*, as to its Conſtitution; Yea, and the Exiſtence of the Apoſtolick Office too, upon whoſe foundation theſe Evangeliſts were to build, and exedifie what they had begun. 3. He aſſerts expreſly, That the preaching Presbyter and Paſtor, is the higheſt ordinary Officer ſet in the Churches. 4. He moves an Objection, whether this power of *Titus*, did not ſeem to infringe the Judicial power of the Colledge of Paſtors, or their conſiſtorial deciſive Authority in Government, and Anſwers, that matters were not committed to *Titus* arbitriment, to ſet up what Paſtors he pleaſed, but he was only to preſide over the Elections, as Moderator, *&c.* as the Conſul or Dictator, who held the Court for gathering the Votes. In all which we ſee, how pitifully this man hath abuſed his Reader in this Definition.

Defin. 3.

The *3d Definition* is thus, The Preſident Biſhop is he, who from his Office, preheminent to other Miniſters, is inveſted with a fixed power of Ordination, regulat by Cannons; (to prove this, he adduces *Calvin* on 2 *Tim.* 1. *v.* 6. who aſſerts, that *Paul* himſelf declares, that he alone, and no other Miniſters with him, laid hands on *Timothy*) he adds in the Definition, (and of Juriſdiction, ballanced by aſſiſting Miniſters,) for proving which part of the Definition, he adduces *Calvin*, *Inſtit: lib:* 4. *cap:* 4. *Sect:* 1. Aſſerting, That whatever parts the Conſul had in the Senat, the ſame Office did the Biſhop always ſuſtain in the meeting of Presbyters.

To the Firſt Branch, I anſwer, That he is guilty here of pitiful Forgery, and begging the queſtion, evident to any conſidering perſon, upon the very firſt view.

Anſwer.

For, 1. If *Calvin*'s aſſertion prove any thing for him, it will prove not only a preheminent power of Ordination, in this ſuppoſed Preſident Biſhop, but a *ſole Power*, competent to none but himſelf, as his ſole Prerogative; becauſe if he alone (as *Paul did*) and none elſe muſt lay

lay on hands, he, and no other Minister *jure*; *Ergo*, Then this is his sole Prerogative; For certainly the laying on of hands, must import the Power and Exercise of Ordination, in *Calvin*'s Judgment, according to that mans pleading, and so this proving too much, proves just nothing.

Answer 2.

2. *I* ask, whether this supposed Power of Ordination, is to be ballanced, as that of Jurisdiction, by assisting Ministers, or authoritatively concurring, yea, or not; (by assisting he must needs mean this, if he hold to that Similitude, of the power of the Consul in the *Senat*, and turn not his *President Bishop*, to an *Absolute Prince*, and his power to a power of Dominion over the meeting,) if not, then first, How can he suppose the one to be ballanced thus, in *Calvin*'s Judgment, rather than the other. 2. How will this consist with what he asserts, that according to *Calvin*, the power of Jurisdiction is of alike nature, and correspondent to that of Ordination; The preheminence in Office and Jurisdiction, being one and the same, in Axiom. 2.

If this Power of Ordination, is to be ballanced in *Calvins* Judgment by Assisting Ministers, how will he make his Proof quadrat to it, *viz.* That *Paul* laid Hands on *Timothy* alone, and no Minister else; If he infer the Power of his President Bishop from this Assertion, he must call it a *Sole Power*.

3. *I* confess he did well to put in the Clause of a *Fixed Power*, but he must add another Clause and Qualification, *viz.* an *Ordinary Power*; And if he can prove from *Calvin*, that either Apostles or Evangelists exercised a fix'd ordinary Power of Ordination over any particular Churches, his Proof will speak home to the Point; and if we can prove the contrary from *Calvin*, he is but beating the Air, and rolling *Sisiphus*-Stone in this Matter. Now this our contrary Proof from *Calvin* is very easie, for on this 5th Verse, he says, that *Apostolis nulla certa statio erat assignata*, that they had no fixed Station, and consequently neither a fixed nor ordinary Power, thus upon 1 *Corinth.* 12. 28. he says, *Paul* reckons up both perpetual and temporary Officers; the Temporary was that of Apostles, who were appointed to found Churches, and erect Christs Kingdom therein, whose Office shortly after ceast and evanish'd; the Apostles were appointed to spread the Gospel through the

the World, and had no certain Charges and limits of Paroches, but wherever they came, were to deliver their Message, wherein they differ from Pastors, who are tyed to their Churches, &c. upon *Eph.* 4 11. he tells us that the Apostles Office, was to Preach the Gospel in whatever place they came into. To plant Churches and erect the Kingdom of Christ, so that they had not every one peculiar proper Churches assigned to them, but all of them had a general command to preach the Gospel where ever they came. To these the Evangelists were next, and had a like Office, only in a different degree of Dignity, of which kind were *Timothy*, and such like---of their subsidiary help the Lord made use, next to that of Apostles---and having thereafter described the Office of the Pastor and Doctor, he adds, *Notandum est ex his officiis quæ hic enumerat Paulus, postrema tantum duo perpetua esse*; We must observe, that among these Offices which *Paul* reckons up, the last two only, are perpetual, for God did for a time only adorn his Church with Apostles, Prophets & Evangelists, but without Pastors & Doctors, there can be no Government of the Church, *Ergo* according to *Calvin*, without the expired Offices of Apostles and Evangelists, this Government doth subsist. At the Close, he commends *Cyprian*'s Saying, That there is one Episcopacy, which is Christ's alone, whereof every Minister hath intirely a part, that none lift up himself above his Fellow. Thus in *Instit. lib.* 4. *cap.* 3. *sect.* 4. speaking of this place of *Paul* in describing the New Testament Church-Officers, he Characterzeth the Apostles thus, that they were the first Founders of the Church through the World, in Preaching the Gospel every where. The Evangelists thus, that they were in Dignity inferior to the Apostles, yet next to them in Office, and consequently did represent them as supplying their Rooms, such were *Luke*, *Timothy* and *Titus*, and such like also the 70 Disciples, which Christ appointed in the second place after the Apostles. These three Functions (*viz.* Apostles Prophets & Evangelists,) (saith he) which seems most consonant to *Paul*'s Scope & Words, were not for this end instituted to be perpetual in the Church, but were for some time only, when Churches were to be erected, where none were before, or to be brought from *Moses* to *Christ*. Then speaking of ordinary Officers, he thus expresseth himself as before, their Fellow-Pastors and Doctors, which the Church can never want; and the 5th Section he begins

begins thus, We see what Ministry and Offices in the Government of the Church were Temporary, and what Offices were instituted to endure continually, &c. From all which I dare refer it to any man of Candor and Conscience, whether *Calvin* hold not

First in general, That the Official Power of Apostles and Evangelists, was temporary, and expired with themselves.

2. That neither the one, nor the other imported a fixed Inspection over any particular Church.

3. That both did suppose the Churches *in fieri*, and were exercised in erecting, and edifying of Churches accordingly.

4. That neither the one nor the other was to incroach upon, or in that Age by themselves, or thereafter by any pretended Successors, to derogate any thing from, the ordinary decisive Collegiat Power of Pastors.

5. That herein lyes the ordinary necessary Church-Government, to be continued to the end.

Finally, To make it further convincingly evident that *Calvin* placed the ordinary Collegiat Power of Ordination in Pastors. In his *Instit.* (*lib.* 4. *cap.* 3. *sect.* 14.) speaking upon that Passage (*Acts* 13.) of *Paul* and *Barnabas* Separation, by Imposition of Hands, he shews that the Holy Ghost enjoyned this manner of Separation, even of Persons thus singularly elected by himself, that by this grave Document, Ecclesiastick Discipline might be preserved, in setting Men apart for the Ministry, *viz.* by Ministers joynt Authoritative Imposition of Hands; and (*Sect.* 15.) stating the Question anent a Collegiat Power in the Election of Ministers, whether it ought to have place, or the Minister may be constitute by the Authority of one, for which (saith he) *Paul*'s Words to *Titus* (*I left thee in Crete to ordain Elders*, and his Precept to *Timothy*, *lay hands suddenly on no man*) are Cited; he Answers, they are deceived who imagine that either *Timothy* or *Titus*, had any other Power than to moderate Elections, as the Consul in the Senate created new Magistrats, by receiving the Suffrages; which, compared with what is above said, evidently proves, that in *Calvin*'s Judgment, the Power of Ordination is a Collegiat Power, seated in the Meeting of Pastors, and exercised by their joynt decisive Suffrage.

Lastly, For that Passage here Cited by him, I Answer first, These

Words here Cited are not found on that 6th *Verſ. lib. edit: mihi M. D. LXXII.* Secondly, Granting them as here ſet down. 1. *Calvin* makes it doubtful, whether this Rite was not in the Churches uſual *Practice* performed by one in Name of the reſt. 2. He holds it debateable, whether *Paul* ſpeaks not of the Impoſition of Hands, in order to Gifts, where no formal Ordination followed, as *Rom.* 12. 1 *Cor.* 13. or of Ordination; and inclining to the laſt Opinion, he makes this place parallel with 1 *Tim.* 4. *verſ.* 14. upon which place he ſays, they judge right who take the Word [*Presbytry*] collectively, for the Colledge of *Presbyters*. So that *Calvin* will be found to hold, that *Paul's* Impoſition of Hands, though ſolely, will nothing derogat from the ordinary Collegiat *Power* of the *Presbytry*. 1. Becauſe the conferring of Gifts thus, was his Apoſtolick *Priviledge*. 2. The ſimple Impoſing of Hands alone will import no ſole Authority, ſince ordinary *Paſtors* might intruſt the Ritual *Performance* to one in their Name. 3. As no Apoſtolick *Prerogative* was in *Calvin's* Senſe to encroach upon the ordinary *Power* of *Paſtors*, and conſequently not this of *Paul's* ſole Impoſition of Hands, though ſuppoſed, ſo his Suppoſition anent the *Presbytries* Authoritative Concurrence in this Action, clearly overthrows our *Pamphleters* pleading and ſcope.

To the proof of the ſecond Branch, anent a fixed preheminent Power of Juriſdiction, in this *Preſident* Biſhop, which our Author endeavours to evince from *Calvin Inſtit. lib.* 4. *cap.* 4. *ſect.* 2. It's anſwered (beſide what is ſaid above) That 1. the Word (always) is not found in all that Section. 2. *Calvin* clearly aſſerts, that this Titular Biſhop had no dominion over his Colleagues, but what parts (not whatever parts) the Conſul had in the Senat, to report Matters, ask Votes, Conſult, Admoniſh, govern the Action by his Authority, and ſee it Execute, which was by Common Council decreed; *Ergo*, his Office was not ſo preheminent in *Calvin's* Judgment, as to Infringe the joint Collegiat, Deciſive *Power* of *Presbyters*, to whoſe Votes, he was tyed; and what differed this from that of a Moderator, if we except his being fixed.

Next, Whatever *Power* he might Exerciſe beyond that of a Moderator, *Calvin* tells us, that this was *Humano conſenſu inductum pro temporum neceſſitate*, by Humane Advice and for the times Neceſſity; therefore

therefore he holds it not to be received for a fixed divine Appointment, citing *Jerom* for the Judgment of the Ancients on this point, who asserts upon the Epistle of *Titus*, the Bishop and Presbyter to be one, and the then Bishops, to have had this preheminency from Humane Custom, and not Divine Institution. 3. He acknowledgeth, (*Sect.* 1.) that whatever sincere Aims the Antients had, in conforming to the Scripture in their Church-Government, yet they keep not that Path-Rode exactly, but had their Aberrations from it, and in a Word, towards the Close of that second *Section*, he tells us that this President Bishop, was subject to the Assembly of his Brethren; so that a fixed preheminent President Bishop, having an Authority preheminent over the Votes and Suffrages of Presbyters, and not subject to them, with a peculiar Title of Bishop, as thus preheminent, was not received by the Church *de facto* in her first purest times, far less *jure divino*; and never after Warrantably, or as a Divine Officer in *Calvin*'s Judgment; from all which it is demonstratively evident, that our Pamphleters 3d *Definition*, is none of *Calvin*'s, but a Chymera of his own Fancy. We come then to the 4th *Definition*, which is this.

Definition 4.

The Angel of any Church Representative, is the President Bishop over other Ministers, within their respective Dioces, Province, or Patriarchat. To prove this, *Beza* is adduced on *Rev.* 2 *c.* 1, and 24 *v. To the angel*, that is to the President, as whom it behoveth, especially to be admonished, touching these matters; and by him, both the rest of his Colleagues, and the whole Church, v. 24. But unto you, that is, unto you the Angel, the President and the Assembly of your Colleagues, and to the rest, that is, to the whole Flock.

Upon this we need not much insist, the absurdity of his Scope and Inference, being abundantly evinced from what is above touched, and is obvious to the meanest.

Reflection 1.

How proves our Pamphleter from *Beza*'s words, That these Angels did climb up so high as the Patriarchs, this cast even of Diocesian and Provincial Churches, will hardly, if at all be found, till 260 years after Christ. 2. How proves he from these words, that *Beza* esteemed

every Representative Church, to be either that of a Dioceſs, Province, or Patriarchat? he muſt have Lyncian-Eyes, that will ſee this in theſe words of *Beza*. 3. Granting, that by (*Angel*) *Beza* underſtands one ſingle perſon, who was eſpecially to be admoniſhed, and his fellows by him; How proves he from theſe words, that he was in *Beza's* Judgment, a fixed, conſtant, far leſs a preheminent Biſhop, with a fixed official Preſidency over other Miniſters? May not all this be verified of a Moderator, *pro tempore*, or a Speaker of the Parliament, *viz.* That an Epiſtle from the King, to the Synod or Parliament, is eſpecially to be addreſſed to theſe Preſidents, and by them to be communicated to their Colleagues, or fellows. 4. Had this man pondered, what *Beza* aſſerts, in his Treaties *de Epiſcopatu triplici*, anent the *Epiſcopus divinus, humanus & Satanicus.* He would have kept off this phantaſtick conceit; For we find *Beza* therein exclude, as beyond, the limits of the Divine Biſhop, whatever power in Government, is aſſumed, by any beyond that of a Paſtor; and that he acknowledged no preheminency or preſiding in any Paſtor, which encroaches upon the Deciſive Power of his fellows, to be allowed of God. Finally, To convince yet further, of the folly of this Citation, out of *Beza*, let us hear how in the ſame place, he antidots this mans waſhpiſh extraction out of his words; for after he has Exponed that Clauſe τῷ ἀγγέλῳ (to the Angel) to the Preſident, he adds, *Sed hinc ſtatui Epiſcopalis ille gradus*, &c. But that Epiſcopal degree which was afterward brought into the Church of God, certainly, neither can, nor ought to be hence concluded, nay not ſo much as the neceſſity of the Office of a perpetual Preſident, as the thence ariſing Olligarchical Tyranny, whoſe Head is the Antichriſtian Beaſt, now at length, with the moſt certain ruine not of the Church only, but of the World alſo, makes manifeſt; ſo that *Beza* (as is from hence above cleared) holds the very fixed Moderator to be an humane invention, and the poyſonous Egg, out of which Antichriſt was hatched. Add to all this, that *Beza* by this mans acknowledgment, calling the other Miniſters, *the Colleagues of this Preſident*, doth in that very term deny to him, a ſuper-eminent fixed Authority over them; and *Calvin* (whom he will not ſay, *Beza* doth in this point contradict, ſince he acknowledges their Writings on this Subject excellent) expones *Colleagues*, to be ſuch as have *one and the*

the same Function, and upon this very ground reprehends (as we heard above) the making the name Bishop peculiar to any one of them; from all which, the forgery and vanity of this Definition, and of the preceeding, as relating to his Scope, doth convincingly appear.

Chap. Fourth.

Wherein this Pamphleter is examined upon, and expostulat with, anent the impertinency, of his pretended Postulatums, *drawn from* Calvin *and* Beza.

Having thus discovered how insignificant this mans pretended Definitions, are to found and fortify his ensuing Propositions and Demonstrations, we do proceed to examine that which he calls his *Postulatums*, the first whereof is thus.

Postulatum 1.

That the seventy Disciples (from among whom *Matthias* was called to be ordained one of the twelve Apostles) were persons in holy Order in the Ministry. To prove this, *Calvin* is adduced on *Luke* 10. 1, 16. *v.* whose words are these, after the Apostles had returned to Christ, he sent more secundary Preachers, and this is the great commendation of the outward Ministry, that Christ declares, That whatsoever honour is given to his faithful Preachers, is given to himself.

Answer.

In Answer to this, we need not contend much *in Thesi*, anent what is asserted of the Office of the 70 Disciples, only we may advert here, some things that will Castigat and Check his Scope in this *Postulatum*, as that *Calvin* asserts, that they were only as it were secundary Preachers, not simply secundary Preachers; he says also, *Nulla illis proprie commissa fuit legatio*, no Legation or Mission was properly intrusted to them (which we heard *Beza* also above assert) But as Christs Aparitors, were sent to prepare the peoples hearts to receive his Doctrine.

Next I observe, that though by his inserted Parenthesis, he would have it believed, That *Calvin* holds *Matthias* to be one of the seventy Disciples, yet his Citation out of *Calvin*, is utterly remote from proving

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it, *Calvin* touching nothing of this in his Diſcourſe of the ſeventy; and in *Acts* 1. upon *v.* 21. and the two laſt *verſes*, where it was very proper to inſert this, he has not the leaſt hint of it; Nay, in anſwering that Objection, why did they not remit it to God? to chooſe one out of all the multitude, without a previous deſignation of theſe two, he has no ſuch thing either, though it was moſt pertinent here to mention it. In a word, *Calvins* Principles above-evinced, anent the *extraordinary, perſonal, expired power and inſpection of Apoſtles and Evangeliſts*, as ſuch; and anent the *P*aſtor his being the higheſt ordinary Officer in the New Teſtament Church, and his clear and poſitive aſſertion of the *ſame equal Function*, and official authority of all Paſtors, whether he take the ſeventy *D*iſciples, to be ordinary, or extraordinary Church Officers; It is evident even to a *D*emonſtration, that his words cited in this *Poſtulatum*, will bear no concluſion, of his owning ſuch a ſtanding *S*ubordination among Miniſters, as this man imputes to him; but that his *D*octrine, and Principles utterly overthows the ſame. Proceed we to the ſecond *Poſtulatum*, which is thus.

Poſtulatum 2.

That *Timothy* in the Church of *Epheſus*, and *Titus* in the Church of *Crete*, were from their Offices preheminent to other *M*iniſters, inveſted with a fixed power of Ordination, and Juriſdiction, regulated by Cannons, and ballanced by aſſiſting Miniſters. To prove this, he cites *Calvin*, 1 *Tim.* 1. 18. *v.* aſſerting that *Timothy* was not one of the common Miniſtry, but one next to the Apoſtles, who in the frequent abſence of *Paul*, was in his place. Alſo, on *Tit.* 1. *v.* 5. where he ſays, That beſides the ordinary Office of *P*aſtors, *Titus* had this charge, That he ſhould conſtitute a certain Form of Church Policy and *D*iſcipline, and likewiſe ordain Miniſters over the Churches.

Anſwer.

To this I anſwer in general, that it is already made good, from clear and poſitive Aſſertions of *Calvin*, that the Office both of Apoſtles and Evangeliſts, is expired, and that no preheminent Office, over that of the Paſtor, is in his Judgment continued in the Church; ſo that whatever preheminent power over ordinary Paſtors, *Calvin* may ſuppoſe, at this time exiſtent in *Timothy* or *Titus*, it will never reach this Pamphleters concluſion, anent his aſſerting a moral ſtanding preheminence,

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in any ordinar Church Officer, over his Colleagues, which is the point he undertakes to prove.

2. Particularly, if he will prove any thing to his purpose from *Calvin*, he must shew us his assertion anent a *fixed*, and not only so, but likewise, (as is said above) an *ordinary Power*, or of a Moral perpetual Nature, in Ordination and Jurisdiction, over other Ministers, and exercised by *Timothy* and *Titus*; which that *Calvin* disowns, is evident thus.

1. They whose Office, and Official preheminency consequently, was correspondent unto, and of a like extent with that of the Apostles, these had no fixed Presidency over any one Church; but in *Calvin's* Judgment, the Office and Official Preheminence of *Timothy* and *Titus*, was of this nature: *Ergo.* The Assumption is proved from this, that *Calvin* asserts, (as is above evinced) the Evangelists Office to be next that of the Apostles, and that their work was to Preach the Gospel every where, and supply the Apostles rooms, when going from one place to another.

2. They whose official Preheminence, and formal Office, supposed the Churches *in fieri*, and was appointed for assisting the Apostles in Exedifying them, they had in *Calvins* Judgment, no fixed moral or standing Preheminency over Ministers and Churches; else we shall suppose the Christian Church in its model of Government to be still (with him) *in fieri*, and the Apostolick Office formerly existent, which we heard above, both *Calvin* and *Beza* disown; but the Office of *Timothy* and *Titus*, in *Calvins* Judgment was such, as we heard also above. *Ergo.*

3. They whose Official Power, is expresly by *Calvin* distinguished, from that power which is ordinary and of perpetual necessity in the Church Government, their supposed Preheminency lays no foundation for a fixed moral president, preheminent *Bishop*, over Ministers, as of perpetual necessity in the Church, unless he will make *Calvin* in contradiction to himself, assert one and the same Office, and Power to be ordinary, and extraordinary, perpetual and temporary, continually necessary, and not necessary; but so it is that *Calvin* thus distinguishes the Office of Evangelists, from the *Pastoral* perpetual Office, as we heard above. *Ergo.*

4. They

4. They who by their Office were fixed to no particular Station, or Church in *Calvins* Judgment, they had no fixed preheminent Power, in Ordination and Jurisdiction over other Ministers; else they should be by their Office, fixed, and not fixed. But so it is that in *Calvins* Judgment, *Timothy* and *Titus* were set over no particular Station, as we heard him above assert. *Ergo* no Evangelists properly such, were in *Calvins* judgment fixed to any particular Station; as we heard him above assert. But *Timothy* and *Titus* were the Evangelists properly such, as we heard also him affirm. *Ergo*.

Finally, so absurd is this mans assertion here, that his pretended proofs out of *Calvin*, furnishes sufficient Weapons to overthrow it; For,

First, If *Timothy* was none of the *common ordinary Ministry*, but the Apostle *Paul's* Depute, sustaining his place in his frequent absence, then (as we heard *Calvin* above argue and assert) his Official Inspection, was neither ordinary, nor fixed, over any one Church; *Ergo*, It laid no foundation in *Calvin's* judgment, for a moral fixed President Bishop, with Official standing Preheminency, over Ministers and Churches, as he would make *Calvin* affirm.

2. That Office or Charge, which was beyond the limits of the ordinary power of Pastors, that Office and Power in *Calvins* judgment, is extraordinary and expired; but such was in his judgment the Power and Office of *Titus* at *Crete*, as his second passage adduced, by our Pamphleter makes it evident, and several other places of *Calvin*, of which above. The Major is evident in this, that with *Calvin*, The Pastor labouring in the Word and Doctrine, is the highest ordinary Officer of a necessary standing nature, as we heard him above assert. The Minor is evident in this plain assertion set down, by this man himself.

3. If we shall compare these places adduced by him, with *Calvins* Comment; upon the whole Context, this mans absurd imposing upon him will be further evident; *Calvin* shews in the Argument of the first Chapter, that many things at *Ephesus* were wanting, which needed *Paul's* interposed Authority to set in order; and upon the 1. verse, as also in this Argument, he shews, that it was not to *Timothy* alone he wrote; and upon the 3. verse, that, that Churches necessity forced *Paul*, to demit such a dear Coajutor to supply his place there, and upon

on this 18 verse he tells us, that for this end Propheſies went before on *Timothy*, becauſe he was appointed to hard and great matters, for (ſays he) he was not, *è vulgo*, of the ordinary claſs and rate of Miniſters, but next to Apoſtles, that therefore he had need of a ſingular Teſtimony, that it might appear he was choſen of God himſelf, that then it was not ordinary or common to be honoured with Elogies of Prophets, but in *Timothy* there were peculiar Cauſes, therefore God would not have him ſet about his Office, but fitted with prophetick Oracles, nor to be admitted by men, until approved by his own Voice, as it was with *Paul* and *Barnabas* when ſent to teach the Gentiles. In which words let any man judge, whether *Calvin* doth not hold his Office extraordinary, both upon the account of his Miſſion, his peculiar Gifts, and the nature of his Work and Inſpection, as upon the ſame ground, he holds the Office of Apoſtles to be ſuch. In the *Argument* of the *Epiſtle* to *Titus*, he ſhews that *Paul* haſting elſe where, intruſted to *Titus* the proſecuting of his own Work, and this as to an Evangeliſt, who was not of the ordinary rate of Miniſters, that *Paul* wrote to him to arm him with his own Authority, upon the 6 v. that he was ſet by the Apoſtle, as the Moderator in the ordination of Paſtors, that that work might be orderly done, and upon the 7 v. he expreſly aſſerts the Identitie of the Biſhop and Presbyters Office as the ſame, and upon the 5 v. aſſerting the ſame thing, he ſhews that he had no arbibitrary Power in this matter, but that of a Moderator, that ſuſtaining *Pauls* room, and having his place as it were aſſigned to him, the *Apoſtle* will have him acknowledged as his Vicarious Subſtitute, that *Paul* leaving that place, left Work for others, as he was at *Corinth* the Maſter-Builder, but others built on his Foundation, the Church ſtill ſtanding in need of Paſtors for her increaſe. But leaſt we take *Titus* work to be no other than what is competent to ordinary Paſtors, he preſently rids Marches thus, *Sed ultra ordinarium paſtorum munus, &c.* but beyond the ordinary Office of Paſtors, *Titus* had the care of conſtituting the Church committed to him; Then (as is above-obſerved) he diſtinguiſhes him in this, from Paſtors, who are ſet over Churches reduced unto Form; But *Titus* (ſaith he) had a Work beyond this, even to form Churches not as yet molded, *&c.* And after ſtating the Queſtion, whether *Titus* had not in appearance a Kingly Power over the Colledge

of the Pastors, and their decisive Authority, he answers, as is said above, that his Power was not arbitrary, but that of a *Moderator &c.* Here let any judge, if *Calvin* assert not that *Titus* his Inspection, and work was extraordinary, as suited to that Exigence, Case and Time of the Church, and consequently that it was Temporary and not fixed, as that of the Apostle *Paul*, whose Deputy he now was, and likeways that his power did not take away the collegiat decisive Suffrage of Pastors, over whom he was, for that Exigent only, to exercise an Evangelistick Inspection, and to act the Power and Office of a Moderator, from all which the Impertinency and Falshood of this mans Assertion, is *satis superque* evident. Proceed we to the Third *Postulatum* which is thus.

Postulatum 3.

That for the avoiding of Schism, the Primitive Church retained the Government of one single person preheminent in Office unto other Ministers. This is proved by *Calvin, Instit. lib. 4. cap. sect. 2.* where he asserts, that Presbyters, out of their number in all their Cities, did choose one, to whom especially they gave the title of Bishop; lest from a Parity (as useth to be) Divisions might arise, *Jerom* says, at *Alexandria* from *Mark* the Evangelist, to *Heraclas* and *Dionysius*; Presbyters always placed one in a preheminent Degree, whom they called a Bishop.

Answer.

The absurdity of this Inference, from *Calvin*'s Assertion, is above fully cleared, and that *Calvin* ownes not a president, with a power in Ordination and Jurisdiction, or preheminent unto other Ministers, or a power Paramount unto their Collegiat, Decisive, Suffrage, and consequently, no warrantable practice of the Church hereanent, as this man absurdly infers from his Words, to make which evident,

First, I enquire, What he means by the *Government of one single person, and a preheminence in Office*; neither Matter, nor Words, being so found in this passge of *Calvin* here cited? If he mean such a Power as doth no whit encroach upon Pastors, Decisive, Concluſive Suffrage and Government, suppose he be fixed in this Sense, he is but a Moderator, and then I would know, *how is the Government in this one single person*, and his Office *preheminent, and above that of his Fellows?* if his Office be so singular, and preheminent of that of Pastors;

stors; that it doth infringe their Decisive, Conclusive Suffrage, or importeth a sole Preheminence in Ordination and Jurisdiction, as he must needs hold, and doth assert (*Axiom* 2. compared with *Definition* 2 & 3.) This to be *Galvin*'s Judgment, *Calvin* in the very next Words gives him the Lie, for he adds immediatly, *neque sic in honore & dignitate superior*, &c. neither was he so Superior, as to have Dominion over his Colleagues, but what Power the Consul had in the Senat, to enquire the Votes or Sentences, *&c.* Again this man acknowledges in his Citation, to prove Definition 3. That *Calvin* asserts the Power of this President Bishop, to be like that of the Consul in the Senat, but will he dare to say, that the Government of the Senat, in *Calvin*, or any knowing mans Judgment, was confined to the person of the Consul.

2. We said above, that *Calvin* acknowledges, the *Ancients* their aberration from the Scripture Rule, in their Church Government, and that this Custom in his own and *Jerom*'s Judgment, was brought in *humano consilio*, and *pro temporum necessitate*, by humane Advice and Counsel, and according to the times exigence, wherein he clearly distinguishes, this from a Divine Institution, authorizing a divine Office of Gods Appointment, for he presently cites that place of *Jerom* upon *Titus*, (mentioned above) wherein he shews that by divine Appointment, the Church was governed by Presbyters in common; And that the then Bishops power was only by Custom, not authorized by divine *A*ppointment; So that our Pamphleter will never be able to conclude, from these words, *Calvins* Recommendation and Approbation of this practice, but on the contrary, *Calvin* and *Jerom* both, doth suppose what ever thing in this practice, was an incroachment upon the Presbyters divine Power, was a humane *D*evice and sinful Usurpation, which would be convincingly evident to any that considers.

3. That this Practice of appropriating the name [Bishop] to one, is (as I did above clear) *in terminis*, condemned by *Calvin*, as an abuse of the Holy Ghosts Language, and making way for one Pastor, his encroaching upon the Power of his Colleagues. We told him that upon *Phil.* 1. 1. having asserted the Identity of the Bishop and Presbyter, he tells us, that this place is made use of by *Jerom*, to prove Presbyters Divine Paritie, he adds, *postea invaluit usus*, &c. afterward

Cuſtom prevailed, that he whom Presbyters ſet over their collegiat Meeting, was only called the Biſhop, but this had its Original from the cuſtom of Men, but is not at all grounded upon Authority of Scripture. In which words, this practice (which our Paſqueller would make us believe hath *Calvins* Approbation) is clearly Reprobat, as an Aberration from the Rule, and Inſtitution which firſt took place, and no man can be ſo irrational, as to imagine that *Calvin* would put this Cenſure upon the ſingularity of the *name* Biſhop, as appropriat to one Miniſter, and not alſo upon the ſingularity of an *Official Preheminence*, which this man pleads for. Two words more I add on this, that if this man will allow *Calvin* any Intereſt, and conſent in, and to the Confeſſion of the *French Church*, he is there told by *Calvin*, that the true Church ought to be governed by that Policy, which Chriſt hath ordained, *viz.* that there be Paſtors, Presbyters, Elders and Deacons, and as to a preheminent fixed Preſidency, they do thus *in terminis* diſowne it. Again we *believe that all true Paſtors wherever they be, are endued with equal and the ſame Power, under one Head and Biſhop* CHRIST JESUS; Thus expreſly diſclaiming this preheminent Power in Ordination and Juriſdiction, (which our Pamphleter makes *Calvin* owne) or any ſuppoſed Preſident or Paſtor, with official power over his Colleagues, and that upon the ſame ground of *Cyprian*, which we heard mentioned, and approved of *Calvin*, *viz.* That Chriſt hath in him the original ſole Epiſcopacy, whereof in a perfect Parity, he has imparted to every Miniſter an intire and equal ſhare.

Next, I offer to him the ſenſe of the famous Doctor *Reynolds*, upon theſe words of *Calvin*, in his Letter to Sir *Francis Knolls*, cited at large (*Petri. Hiſt. part* 3. *pag* 400 and *69*, 70, 71.) upon *Jeroms* words, *à Marco Evangeliſta*, the Doctor proves, that by the Decree of the *4th* Counſel of *Carthage*, *cap* 3. anent Presbyters intereſt in Ordination, (which proves, ſaith he, that Biſhops ordained not then in all places alone, although *Jerom* ſays, *Quid facit excepta ordinatione*, &c.) And by *Jerom's* proving Biſhops and Presbyters to be all one in Scripture, and even in the right of Ordination. 1 *Tim.* 4. 14. That *Jerom* could not mean Biſhops, in *Alexandria* to have had this ſole Power. And as for that place of *Calvin* (*inſtit. lib.* 4. *cap.* 4. *Sect.* 2.) cited then by Doctor *Boncroft*, (attent whoſe Sermon he wrote that Epiſtle) he ſhews, that *Calvin*

Calvin relating the practice of chooſing one to proceed, and giving him the Name of Biſhop, doth notwithſtanding ſhew that he was not above the Presbyters in Dignity and Honour, or to rule over them, but was appointed only to ask the Votes, to ſee that performed that was agreed upon by common conſent; And having ſhewed that this was brought in by conſent of Men, in *Jeroms* Judgment, he adds that *Jerom* otherwhere ſhews, how ancient the Cuſtom was, from *Marks* time to *Heraclas*, *&c.* In which words of *Calvin* (ſaith the Doctor) ſeing that the Order of the Church hath evident relation to that before deſcribed, and that in deſcribing it, he had ſaid the Biſhop, was not ſo over the reſt in honour, yet he had rule over them, it follows that Mr *Calvin* doth not ſo much as ſeem to confeſs, on *Jerom*'s Report, that ever ſince *Mark*'s time, Biſhops have had a ruling ſuperiority over the Clergy: Adding, that it may eaſily be made appear from many places of *Jerom* and *Calvin* both, as well as from this paſſage, it's evident that neither of them doth affirm Biſhops to have had all that time, ſuch a Superiority as *Boncroft*, fathered upon them. Wherein the Doctor clearly affirms and proves, that neither of theſe places of *Jerom* or *Calvin*, would bear, either an Aſſertion of this matter of Fact, *viz.* the foremention'd Preſident his exerciſing a ſole *Epiſcopal* Authority, or their approbation of the Government, of one ſingle perſon, preheminent in Office unto other Miniſters, as this Pamphleter ſuggeſts. Proceed we to the *4th Poſtulatum*, which is this.

Poſtulatum 4.

The 7 Angels of the ſeven Churches written unto in the Book of the *Revelation*, are encouraged againſt all the devices of the Ungodly, upon condition of their continuing faithful in their Adminiſtrations. To prove this *Beza* is adduced on *Rev. cap.* 2: 26. *My Works*, that is he who ſhall faithfully perform the work laid upon him; for he beſpeaks the Aſſembly of Paſtors, in the perſon of the Preſident, to whom he promiſeth Victory againſt all the Wicked, if he rely and truſt in the Authority and power of that True and only Head of the Church. To which I anſwer.

Anſwer.

Firſt, we have proved upon *Definition* 4, that *Beza*'s taking this Angel for one ſingle perſon, by whom the reſt were to be admoniſhed, will infer

inser in Beza's Sense no preheminence in Office, and Authority over his Colleagues.

2. That *Beza* disownes even the inference of the necessity, of a fixed Moderator, as necessary following upon his Assertion; Yea,

3. That he holds this practice of the fixed Moderator to be founded only upon a humane Custom; and such a Custom as gave a rise to Antichristian Tyranny; and consequently that the Ministers of these Churches, are owned by Beza as Colleagues, of equal Power and Authority with the President, though by him immediatly be-spoken, and so by clear and necessary consequence further, their continuing faithful in their Administrations, can import nothing more in Beza's sense, in the words here cited, then a faithfulnes in the exercise of their joynt Collegiat Power and Authority, which *Beza* holds, was our Lords Institution, and then existent. Thus we have seen this mans *Postulatums*, as insufficient to found his Conclusion, as the *Definitions*. Proceed we now to his next Section of *Axioms*.

Chap. Fifth.

The Axioms *in point of Church Government, imputed by this Pamphleter to* Calvin, *examined, and found impertinent to fortifie his Scope and Conclusion. The first of these* Axioms *is this.*

Axiom. 1.

The regular Call of any Minister already Ordained, is from an Office of an Inferior, to another of a preheminent Station. To prove this, *Calvin* is adduced on 1 *Tim.* 3. 13. saying, That because in one or two Centuries, after the Death of the Apostles, it was the constant Custom, that from the Order of Deacons, the Presbyters were chosen, therefore commonly they have exponed this place, of the advancement to a superior Degree.

First, as to the pertinency of this Citation, to prove the *Axiom* as here set down, I answer,

Answer.

First *Calvin* hath no such words, that it was the *Constant* or *Universal* Custom in these Centuries, to Ordain Presbyters, after this manner, as this

this man would insinuat, all that *Calvin* says, is that *invaluerat usus*, this practice came in use and prevailed, through process of time, but it might be so, though it was neither universal nor constant, through all times and places.

2. *Calvin* disowns both this Custom as constant, and necessary, and likewise the Exposition of this passage, of, and its Application to such a Custom, as is evident to any that will read him upon that place, for to these words here cited, he adds, *quasi Apostolus*, as if the Apostle called to the Honour of the Presbyterat, such as have acquit themselves faithful Deacons--- then adds, although I do not deny, that the order of Deacons may sometimes be a Seminary, out of which Presbyters may be taken; Yet I do more simply take *Pauls* words, that they are worthy of no small honour, who do well acquit themselves in this Administration, because it is not a base, but a very honourable Office; so that what ever this man would make of this *Axiom* [that the regular Call of a Minister already ordained, is from an Inferiour to a super-eminent Station] *Calvin* doth neither absolutely hold this, as always necessary, and consequently the *Axiom* is not true in his Judgment, nor doth he hold, that the practice as to matter of fact, was constant and universal.

3. Giving, not granting, that *Calvin* held the Custom, to have been throughout these Centuries, to ordain none Presbyters, but such as were before Deacons, unless he can prove, that *Calvin* held the Custom to be founded on divine Warrand, this will only prove that *Calvin* held it to be an *humane Custom*, and consequently alterable; *ergo* in *Calvin's* Judgment, this cannot found a Maxim or Axiom, at to that which is always necessary to be done.

4. Granting the utmost which *Calvin*'s words may be drawn to, when stretcht upon the Tenter-pins till they crack, *viz.* that every Presbyter or Minister, must be first a Deacon before he be Ordained, *ergo* what? I would fain know by what Logick he would fasten his grand Conclusions to this Principle, *viz.* That there are different degrees *in the Pastoral Office*; And that, *one may and ought to be a fixed President Bishop over them, with a preheminent fixed pownr of Ordination and Jurisdiction.* Again what means he by [any Minister] if all Church Officers under the New Testament, as he needs must? since he holds there

are

are various sorts of Ministers under the New Testament, Apostles, Evangelists, Pastors, Deacons, who have all their formal Successors according to *Calvin*; How doth he infer *Calvin*'s Judgment, as to the regular Call of all, from what he Asserts as to the practice of one? Again what calls he [a Minister already ordained?] Can there be any Minister or Church-Officer who is not ordained? Ordination being relative to some Church-Officers Administration. Finally, what means he by the [regular Call] of this ordained Minister? If his Instalment into a higher Office, then this is formally his Ordination; So that *Axiom* will run thus, the regular Ordination of any Minister already ordained, is from an Office of an Inferiour, *&c.* But this is both redoundant in sense, the Ordination of one already ordained, being necessary from a lower to a higher Station, and likewise impertinent to his *Scope* and *Design*, *viz.* to prove that none were ordained Pastors, who were not first (in *Calvin*'s Sense) ordained Deacons; If by [regular Call] he mean the Call to the exercise of his Function else where, then he would make *Calvin* with the Independents, to put a *New Ordination*, for a new *Application of the Office.* Thus the Maxim as here set down appears impertinent to his Scope, impertinent as to a Discovery of *Calvin*'s Judgment in this point, yea, and hardly reconcilable to sound Sense.

Axiom. 2.

The 2 *Axiom*, the preheminence in any Office, includes a proportioned Jurisdiction, over the Officers, who are under them. For proof of this *Axiom* we are referred to *Definition* 2, and 3.

Answer.

To which I Answer, We have upon these his two *Definitions* made it good, that this preheminence in Office, and proportioned preheminence in Jurisdiction, which *Calvin* in the places therein cited, supposes competent to the Apostles, and Evangelists, was in his Judgment, neither

First, a fixed Preheminence and Jurisdiction, nor 2. *Ordinary*, or such as is of a moral standing Nature, of constant use and necessity, in Church-Government; But that in *Calvins* Judgment, it was such as did expire, with the persons of these extraordinary New-Testament Officers; And that 3. That this Preheminence in Office and jurisdicti-

on,

on, while these expired Offices did exist, is by *Calvin* asserted to be *cumulative unto*, not *privative of*, the ordinary Collegiat Authority of Pastors, in Ordination and Jurisdiction, and was not to encroach upon this their standing essential Interest, and Power in Government; which in *Calvin's* sense, necessarily continues their fixed Privilege to the end.

So that in a word, if he should apply this general Maxim, to these necessary Officers, which *Calvin* holds to be of perpetual use, *viz.* Pastors, Elders, Deacons, it shall be easily admitted, but without the least help to his design; If he apply it to his supposed fixed President, with Official Preheminence over Pastors, (as his Marginal Proofs do oblige him,) *Calvin* in the places above cited, denys such an Officer, and the Maxim and Axiom, consequently founded upon these two definitions, is none of his.

Axiom 3.

The Divine Right is manifest in that Ecclesiastick Government, which is instituted by Christ, continued by his Apostles, retained in the primitive Church, and approven from Heaven by Revelation; in subserviencie to any end, wherein the well being of Christianity is nearly concerned. This is proved by *Calvin instit. lib. 4. cap. 6. Sect.* 1. His words are, (We have not before touched upon the Primacy of the *Roman* See, whence the *Papists* strive to prove, that the Catholick Church is only with them: Because it hath not taken its original from Christs Institution, nor the custome of the Ancient Church, as the other Offices have done, (*viz.* Bishops, Presbyters and Deacons, *Cap.* 4. *Sect.* 1.) mentioned already.

Answer.

This Maxim needs not a very long animadversion, since the scope he drives at, is not in the least reached by it, nor our cause prejudged, restricting it unto, and confining it within the limits of that place of *Calvin* here cited, *viz. That the Church Government by the Officers mentioned in the close of this citation, has its original from Christs Institution*, was continued in the Apostolick, and Primitive Church, for moral standing ends.

But 2. Comparing it as here worded, and understood by him, with his first Corollarie, wherein we have the knack of his Project, and improvement thereof, we must a little further animadvert, and observe here; That,

First it exceeds the limits of this Citation of *Calvin*, in that clause of [approbation from Heaven by revelation] which in the forementioned Corollarie, he understands of an expres, and formal delineation, in the Epistles to the 7. Churches of *Asia*, upon his supposition, or rather distortion of *Bezas* meaning, anent the Office and Authority of the Angel written unto; for either he must understand it, (as it's evident he doth in that Corollarie) of an approbation, Thus specifially distinct from both the preceeding Clauses, and so the assertion is none of *Calvins* in this place, or else if it be the same, with what is said of Christs Institution and continuation by his Apostles, and the Primitive Churches Retention, this Clause is pitifully redoundant, and a meer Battology, which this Pretender to such exact concisnes should be ashamed to be guilty of.

2. We said already, that *Calvin* holds, that the Primitive Church, did in several things degenerat, from Apostolick purity, and Institutions, in point of Government; so that in his Sense, the Primitive Churches practice, simply considered, will not make a compleat and just Square for Government. If we compare what he sayes, *chap.* 3. and 4. *initio*, This will be evident, for he tells us in the place last mentioned, that hitherto he has spoken, of Church-Government, and Officers, as purely institute by God in his Word; insinuating, that the ancient Church, had quickly her additions, so that *Calvin* makes not the Ancient Churches Retention, any part of the Rule simply, but makes it Regulable by the Divine Warrand and Institution. I may add, that as *Calvins* citation makes no mention, of the end of this Institution, whatever may be gathered from it, so it is certain, that in all reason, and in *Calvins* Principles, the Church-Government, which has an entire Divine Right, must be commensurat, not to *any* only, but to *all the ends*, wherein the well-being of Christians is concerned.

Fi[n]ally, when *Calvin* (as is above hinted) in stating the distinction betwixt the Ecclesiastick Officers, which have a Divine Right, (I mean,

mean, a moral ſtanding Right, as Church Officers of perpetual neceſſity; and ſuch as have it not, but are founded upon the Churches cuſtom, which *Calvin* diſtinguiſhes from this Right, when I ſay, ſpeaking of the firſt, he referrs us only to theſe mentioned, it is certain, he excluds this mans ſuppoſed Succeſſors of Apoſtles and Evangeliſts, in a ſtanding preheminent preſidency, over ordinary Paſtors; and conſequently holds, that the immediat end, grounding a neceſſity of Apoſtles and Evangeliſts, their Inſtitution, being temporary, and paſſing off with that exigence of the Churches infant ſtate, the neceſſity, conſequently of theſe Officers, and of their formal Official Power, and Authority, is expired alſo, with this its end, which laid the foundation thereof.

Axiom 4.

The want of that Government in the Church, which is of *D*ivine Right, is pernicious to the Goſpel, and Chriſtian Religion. This is proved by *Calvin* (*Inſtit. lib.* 4. *cap.* 8. *ſect.* 2.) The words cited are, for neither the light, and heat of the *S*un, meat or drink, are ſo nouriſhing, and ſuſtaining this preſent life, as the Apoſtolick and Miniſterial Office for preſerving a Church upon Earth.

Anſwer.

This Axiom is no doubt very ſound, and conſonant to *Calvins* judgement, and of all ſound *D*ivines, and therefore taken in a ſound ſenſe, can be eaſily admitted, without the leaſt prejudice of it to our cauſe. But

Anſwer.

2. Taking it in the Senſe and *I*ntendment of this Paſqueller, and comparing his ſcope in this, and the preceeding Citation, which is to prove, that *Calvin* makes an Apoſtolick ſtanding preheminence, and Official Preſidency, in Ordination and Juriſdiction over Paſtors, of as perpetual neceſſity for preſervation of the Goſpel, and the Goſpel Church, as the Paſtoral Office it ſelf; We ſay, he offers violence to *Calvin*, and pitifully involves him in Contradictions.

Firſt, in that he makes him to hold the Apoſtolick Office, to be perpetually neceſſary, for the Churches being, and conſequently not expired, but ordinary, in expreſs contradiction, to what we heard *Calvin* above aſſert.

2. He sets him by the ears with himself, in his former citation, wherein Bishops, Presbyters, and Deacons, are said *to be the only officers, which have a divine standing Right of perpetual necessity*; unless he will say, that *Calvin* holds the Apostolick and Episcopal Office, to be in a formal Sense, one and the same, which assertion is above convicted of falshood, out of *Calvins* words, in several clear passages, wherein it is evinced that *Calvin* holds, the Bishop and Presbyter to be all one, and their Offices to be in this distinguished from the Apostolick and Evangelistick, that the one is ordinary and perpetual, the other not; the one imports a definite charge over a fixed Flock, the other not; the one is suited to the Churches state when exedified, the other to its *Infant* state, and *in fieri*, &c.

3. For the passage here cited, or rather mis-cited by this Man, take a full account of *Calvins* mind thus: *In libro quarto, capite quarto*, In the 1. 2, and 3. *Sect.* He speaks of the end, use and necessity of a Gospel-Ministry in the general, of Christs giving to men a Vicarious Ministrie, supplying the want of his visible presence, adding several reasons, *viz.* To shew his condescendency to our weakness. 2. To inure us to humble obedience. To be a Bond of Love and unity, while some teach and others are taught, exponing and applying that of the *Ephes.* 4. 5, 6, 7. *Sect.* 2. He gathers hence, that the Ministry of Men, is the chief Nerve, whereby the Godly coheres in one Body; That thus our Lord shews himself present, and puts forth the Power and Vertue of his Spirit, thus grow we up (saith he) if Preaching be vigent among us, if we receive the Apostles, despise not the Doctrine offered to us, adding the words mis-cited by this Pamphleter, (as in *cap.* 8. *Sect.* 2.) *viz.* That neither light of the Sun, meat or drink, *&c.* are so needful, as the Apostolick, and Pastoral Office, that is, in so far as the Apostolick Office contains the Ministerial or Pastoral *Materially*, and *Eminenter*, and so hath derived from it, a perpetual standing Gospel-Ministry, and Ministerial Authority, necessarly to be continued, and propagated in the Church, till the end of time; In which respect our Lord promised his presence, with his Apostles, and their Successors, in the Gospel Ministry, and Legation, untill the end of the World.

Thus

Thus I say, the Apostolick and Ministerial Office, may according to Truth, and in *Calvins* principles, be said to be perpetually necessary for the Church, but without any advantage to this mans scope and design, as is obvious to the meanest reflection. But least our Pasquellen, quarel this, as my Commentary, for his further conviction in the clearing of this Point, let me detain the reader a little further in the view of that Chapter.

Sect. 3. He shews the dignity of the Gospel Ministry, by the Scripture Elogies, that their feet are beautiful (*Isa.* 52.) That the Apostles are called, the light of the World, and the salt of the Earth, (*Matth.* 5. 13, 14. *v.*) *He that hears you, hears me, Luk.* 10. 16. Then citing the 2 *Corin.* 3. and 9. *v.* He sayes, The Apostle shews, there is nothing more glorious, and excellent in the Church then the Gospel Ministry, since it's the Administration of the Spirit of Righteousness, and life eternal. *Nihil Evangelij Ministerio in Ecclesia, magis præclarum.* Then (*Sect.* 9.) beginning the second part of the Chapter, he descends to speak particularly, of the Persons to whom Church Government is committed, they are nominat (saith he) by *Paul*, first Apostles, secondarly Prophets, thirdly Evangelists, fourthly Pastors, lastly Doctors. Then he adds, *ex quibus, duo tantum ultimi ordinarium in Ecclesia munus habent*, That is, of whom the two last only have an ordinary Office in the Church. Then discourling of the Grounds and Reasons of the extraordinary peculiar Function, of Apostles, Prophets and Evangelists, he adds, *sequuntur Pastores & Doctores quibus carere nunquam potest Ecclesia*, there follows Pastors and Doctors whom the Church can never want, clearly distinguishing them in this, from these expired Functions of Apostles and Evangelists.

Then descending to speak, how the Apostles are succeeded as to a perpetual standing Ministry (*Sect.* 5. 6. 7.) He begins *Sect.* 5. thus, *videmus quæ in Ecclesia regimine temporaria Ministeria fuerunt, atque adeo instituta ut perpetuo durarent*; We see what Offices, or Administrations in the Church Government were temporary, or expired, and what Offices were institut to be of perpetual continuance. And at the close of this Section, he positively asserts, (which at one dash cancells all this Pamphleters pitiful suggestions here) that Pastors, [setting aside the Apostles extraordinary Priviledges] *eandem cum Apostolis*

sustinuit

sustinuit Provinciam, has the same imployment, and perpetual pastoral Office assigned to them with the Apostles.

Then offering to clear further, what this Office and Province is, he doth accordingly (*Sect.* 6.) reason thus, That the Apostles Patent and Commission, bearing the preaching of the Word, and the Administration of the Sacraments, as the substantials and main piece of their Office, the Pastors are properly their Successors, in their *Official* Power; That *Paul* said not of himself only, but of Pastors, (let a man so account of us, as Ministers of Christ, and Stewards of the Mysteries of God; And that (in *Titus* 1. 9. *v*) the Bishop must hold the faithful word, and by sound Doctrine teach and convince the gainsayers; lashing expressly Prelats who pretend to succeed Apostles, and yet neglect the great work, while holding (sayeth he) idle dignities, —And near the close of this *Section*, he shews, that this Pastoral Office, in relation to the *Administration* of the Word and Sacraments, includes and imports the preservation, and exercise, of the Discipline and Government of the Church.

Thereafter (*Sect.* 8) he proves from *Titus* 1. 5. *Phil.* 1. 1. *Act.* 20. 17. That the Office of the Bishop, Presbyter and Pastor, is one and the same, *Section* 5. He proves, that the Election of Pastors, is by his Colleague----Pastors with the *Peoples* consent.

Now the Man that shall need any further demonstration, than this Plain-reading of *Calvin*, to convince him, that it was the perpetual Pastoral Office, in relation to the Administration of the Word and Sacraments, and the appendant Power of Jurisdiction, and Church-Government included therein, which he asserts to be of as perpetual necessity in the Church, as the Sun, and Meat and Drink are to the World, and not the formal temporary Office of Apostles, and Evangelists, as such, or as including any Superiority over the Pastoral Office, the Man, I say, who needs any further proof of this, than what is above touched, hath a crack in his intellectualls, and may be set to his Horn Book again.

CHAP.

Chap. Sixth.

The Propoſitions and Demonſtrations drawn out by this Pamphleter, upon the premiſed Definitions, Poſtulatums, and Axioms, (as the great projection and ſcope thereof) examined; the the unſoundneſs thereof diſcovered, and the Antitheſes of his Propoſitions eſtabliſhed, and his Demonſtrations everted, by Counter-demonſtrations, from *Calvin* and *Beza*.

Having thus evinced to the conviction of the judicious and impartial, the pitiful miſ-application, and forgery of all this Mars Citations, out of *Calvin* and *Beza*, to fortifie his ſcope and deſign, in theſe aſſertions, which he calls Definitions, Poſtulatums, and Axioms; His Demonſtrations drawn from them do fall by courſe, as the Superſtructure when the Foundation is razed. His Principles being found unſound, his Demonſtrations, (the birth of them) will appear lighter then vanity; And like the little bag which Children finds in the Fields, and call the witch-ball, will be found to evaporat into Smoak with a ſmal touch.

The firſt Propoſition he undertakes to Demonſtrat from his Poſitions, above-examined, is,

That the 12 Apoſtles were preſident Biſhops, over the 70 Diſciples.

Anſwer.

In general, I may again animadvert here, that if by being *Preſident Biſhops*, be underſtood the Apoſtles univeral directive Authority and Inſpection neceſſarly connected with, and founded upon their infallibility, as being ſo many living Oracles, from whom the mind of Chriſt was infallibly to be ſought, both by Miniſters and People, as to every point of their reſpective duties, ſuch a Preſidency will be eaſily admitted; but in this reſpect he doth fooliſhly reſtrict, or imagins, that *Calvin* & *Beza*, doth this reſtrict their Preſidency or Epiſcopacy to the 70 Diſciples, for thus they were preſident Biſhops, over the univerſal Church, both Miniſters and People, and that while they lived; In the ſame reſpect, and upon the ſame ground, upon which

which they had this presidency over the 70 Disciples, they had it universally over all, both in the judgement of *Calvin* (as is above evinced) and of all sound *Divines*. And in whatever respect he can alleadge *Calvin*, to hold their Presidency, to be universal, over the 70 Disciples, it's easie to prove that he holds this Presidency, to be universal over all Churches and Ministers; and therefore if he will from hence infer, successors to them in *Calvins* judgment, he would make him hold twelve moral standing Primats, and universal Patriarchs or Popes, with infallible directive power over the whole Catholick Church.

2 I observe, that by asserting the Apostles, to be meer President Bishops, he would make men believe that he pleads only for a moral standing fixed Presidency; But (as I did above touch) he pleads by this first Proposition and Asumption, for a standing moral Prelatick Dominion, over Church Judicatories screwed up to the highest Peg. Follows the Demonstration, whereof the first Proposition is,

Major.

The President Bishop is he who from his Office preheminent to other Ministers, is invested with a fixed Power of Ordination regulat by Canons, and of Jurisdiction, ballanced by assisting Ministers. For proof of which, he adduces definition 3.

Answer.

This Proposition, as here worded, we did above disprove, and did shew, that according to his design in this Citation of *Calvin*, he must add both *a sole power*, and likewise an *ordinary power*; that this place of *Calvin* will neither prove his holding it fixed, nor an ordinary power in the Apostles, both which we have found *Calvin* doth disown in several places above-cited. Besides the above-evinced inconsistency of the two Branches, of this Proposition, compared with his pretended proof; so that the Major appears nought. The assumption is,

Assumption.

But in respect to the 70 Disciples, who were all in the holy Ministry (by *Postulatum* first) and from among whom *Matthias* was called to be of the twelve by (*Postulatum* 1.) The sacred Colledge of the Apostles, had a fixed preheminency, (by *Axiom* 1.) invested

ed with the power of Ordination, regulated by Canons, (by *Poſtulatum* 1. and Definition 1.) and of Jurisdiction ballanced by aſſiſting Miniſters; (by *Axiom* 2)

Anſwer.

Not to reſume what we have animadverted, upon his Aſſertion anent the 70 Diſciples and *Calvin*'s ſilence as to *Mathias* in both the places cited by him, and his Comment upon *Mathias* Election; As for that which he aſſerts from *Axiom* 1: anent the Colledge of Apoſtles, their fixed preheminence, the *Axiom* it ſelf aſſerts the regular Call of any Miniſter already ordained, is from an Inferior, to a Superior ſtation, we did ſhew the Impertinency of *Calvins* citation to prove this, and that he neither ſimply aſſerts this matter of fact, as he ſets it down, nor gives his approbation of it, ſo that this *Axiom* is none of *Calvins.*

2. For his inference from it, that the 12 had a fixed Preheminency over the 70, who ſees not its remotneſs? Behold, the viſage of this Reaſon, *Calvin* ſays, that the Church ſometimes chooſed Presbyters, out of Deacons, *ergo* he aſſerts that the 12 Apoſtles had a fixed Preheminence over the 70 Diſciples.

3. If by [Fixed] he mean a preheminence *ordinary*, and to be *continued*, we have proved that *Calvin* denyes and diſowns this, in the places above cited, and aſſerts as evidently as man can ſpeak, that the Apoſtolick Official Preheminence, as ſuch, was neither Fixed, Limited, nor Ordinary; that they were inveſted with a power of Ordination regulat by Canons, he tells us is proved by *Poſtulatum* 1. and *Definition* 1.

The *Poſtulatum* ſays, that the 70 Diſciples were in the holy Order of the Miniſtry, and how he has proved this from *Calvin*, we have above ſeen, eſpecially with relation to *Mathias*; Where we told him that *Calvins* aſſertion of the *Sameneſs of the paſtoral Function* in all ordinary Paſtors, *and the extraordinary expired* Nature of the Apoſtolick Inſpection and Authority, cutts off his inference of ſuch a ſtanding Subordination among Paſtors, as he imagins him to hold.

Next, what a Rope of Sand is this, the 70 were inferiour to the 12 Apoſtles, *ergo* they had a fixed ordinary power of Ordination over them; and (forſooth) regulated by Canons.

He next proves this by *Definition* 1. Which aſſerts that the power of

Ordination, is the Right of Governours of the Church to ſeparate perſons duely qualified to the Miniſtry; This *Calvin* aſſerts, is proper only to Paſtors, which we proved, doth infer clearly againſt this mans Deſign, *Calvins* aſſerting the Paſtor to be the higheſt ordinary Officer, and the expired extraordinary Nature of the Apoſtolick and Evangeliſtick Offices, together with the equal Function of all Paſtors, which Aſſertions of *Calvin* doth render this Inference, *Ergo the Apoſtles were inveſted with an ordinary power of Ordination and Juriſdiction over Paſtors, to be tranſmitted to the Church*, (which is this mans Scope and Concluſion upon the premiſed general Aſſertion of *Calvin*, anent the right of Church-Governours) to be a meer *non ſequitur*, and an *ergo, baculus ſtat in angulo.*

The Apoſtles Preheminency in juriſdiction ballanced by aſſiſting Miniſters, he proves by *Axiom* 2. which he refers to *Definition* 2 and 3. Upon which in the examination of his Citations, we have proved, that this ſuppoſed Apoſtolick Preheminency is with *Calvin* neither *Fixed*, nor *ordinary*, or of a *moral ſtanding Nature*, but did expire with theſe *extraordinary Functions*; and that in *Calvin's* principles, it was *cumulative unto*, not *privative of*, the ordinary ſtanding collegiat power of Paſtors, which is to continue to the end; beſides the inconſiſtency wherein we have obſerved, he involves *Calvin* in his Collections upon the place cited by him. Follows our Pamphleters grand Concluſion of his Demonſtration.

Concluſion.

Therefore the 12 Apoſtles were preſident Biſhops over the 70 Diſciples, which was the thing to be demonſtrated.

Anſwer.

If he mean *an infallible directive power and preſidency as Apoſtles*, it is eaſily admitted by *Calvin*; But then, as I ſaid, he fooliſhly reſtricts it *to the 70 Diſciples*, which was over the whole Church both Miniſters and People. If he mean *a ſtanding moral ordinary perpetual Preſidency*, eſpecially relative to the 70, and wherein ordinary Officers were to ſucceed them, we have proved, that he will as ſoon ſquiſe Water from a Flint, as either premiſſes or concluſion from the places of *Calvin* referred unto, in the two Propoſitions of his Demonſtration.

And unto his Demonſtration and propoſition, I do from what is a-

bove

bove evinced, oppose his Counter-demonstration, and Antithesis of his Position and Conclusion. The Proposition is.

Proposition.

The Apostles were not fixed President ordinary Bishops over the 70 *Disciples.*

Demonstration.

They whose presidency was not fixt to any Church or Station, nor Ordinary, but Extraordinary, and universal over the whole Church, both Ministers and Flocks, these had no fixed ordinary moral presidency, over the 70 Disciples. But the Apostolick presideney was of this Nature, in the Judgment of *Calvin*; *ergo* the Apostles were not ordinary fixed president Bishops over the 70 Disciples. The Major is evident, for to be fixed, and not fixed, ordinary and extraordinary Presidents, yea, and in relation to the 70 Disciples only, and to the whole Church, Ministers and People, cannot consist. The Minor is cleared above, wherein it is evinced, that *Calvin* asserts the Apostolick Inspection, to be both Universal, Extraordinary and Unfixed. Hence we may safely conclude, *ergo* the Apostles were not ordinary president Bishops, or in a proper and formal Sense over the 70 *Disciples*, which was to be proved. Come we to the second *Proposition*, which is this.

Proposition 2.

Timothy was a president Bishop over the Church of the *Ephesians*, and *Titus* over the Church of the *Cretians*.

Answer.

Before I come to his Demonstration, I again enquire, first if he mean such a Bishop as hath a preheminent Power in Ordination and Jurisdiction, or a *meer President*, who is only to ask the Votes, and gather them, and thus a *Moderator allenarly*? This last he will not say, for it would clearly cross his Demonstration, and if the first, why calls he him by this discriminating smoothing term [President Bishop] and not rather *Diocesian* or *Patriarchal Bishop*; as he holds that *Calvin* and *Beza* do owne the designation and Office? Is he no more than a President who has a *preheminent Official Power*, yea, according to his forecited Collection from *Calvin* and *Beza*) *a sole power* in Ordination and Jurisdiction over Pastors.

2. Since he will not say that *Calvin* will disowne the Apostles Episcopal Presidency over *Timothy* and *Titus*, as over the 70 Disciples, who with *Calvin* might be Evangelists, he should rather have ascribed to the Apostles, a moral standing Arch-Episcopacy or Patriarchat; for certainly a president Bishop, over such a great President Bishop as *Timothy* and *Titus*, merits that Name.

The first Proposition of his Demonstration, is thus.

These are president Bishops who are from their Office preheminent unto other Ministers, invested with a fixed power of Ordination, regulated by Canons, and of Jurisdiction, ballanced by assisting Ministers. To prove which we are referred again to *Definition* 3.

Answer.

We did upon this *Definition* collated with his proof out of *Calvin*, discover this mans pitiful Prevarication, and his involving *Calvin* and himself in palpable Inconsistencies. We did also prove from several places of that learned Divine, that he denys this fixed and ordinary standing Presidency, both to Apostles and Evangelists, and holds that such fixed Presidents, as the Church did after set up, did not infringe the collegiat power and Authority of Pastors, but were subject to them; And that *Calvin* disowns an official preheminency in any Pastor over another, and expressly a peculiar Designation *of* Bishop, as an *abuse of Scripture language*, and contrair to the *Divine Institution*. So that the Major of his Demonstration, and this Definition whereupon (as the preceeding) it is grounded, appears to be a rotten Fabrick, and a bowing Wall, and tottering Fence.

I cannot but further observe, that he makes this goodly Proposition, containing his Definition of the president Bishop, serve both *Paul*, and the other Apostles turn, for proof of his Episcopal Presidency, and likewise *Timothy* with the inferiour sort of Bishops, thus equi-parating them, and shaping their Episcopacy with one and the same Standard and Measure; The place of *Calvin* which speaks of *Paul*'s sole Imposition of Hands upon *Timothy*, whereby he would fortifie this part of the Definition, relating to Ordination, serves also with him for *Timothy*'s like Episcopacy, giving thus to them both a sole power in Ordination; And how consistent this is with *Calvins* Sense of the power of the Apostles and Evangelists, any who have read *Calvin* can easily judge.

Again

Again (which makes good Jeſt) leſt *Paul* his firſt and high Biſhop, and his Schollar the younger Biſhop *Timothy* ſhould [illegible] deborded, and play the wanton, and run out of their Circle, both Demonſtrations, and Difinitions hath a prudent Limitation annexed; *That their power muſt be regulat by Canons, and well ballanced by aſſiſting Miniſters*; and yet *Paul* and *Timothy*'s *ſole power in Ordination* ſeems paramount to theſe Canons, and far to counter-ballance all Miniſters Authority. Follows the Aſſumption of his Demonſtration.

Aſſumption.

But *Timothy* in the Church of *Epheſus*, and *Titus* in the Church of *Crete*, from their Offices, had a preheminency over other Miniſters, inveſted with a fixed power of Ordination and Jurisdiction, regulat by Canons, and ballanced by aſſiſting Miniſters; For proof of this we are referred to Poſtulatum 2.

Anſwer.

For evincing the Falſhood of this Aſſumption, I do refer to what is anſwered on that Poſtulatum; wherein we have made it appear, that with *Calvin* the Official power and preheminency of both Apoſtles and Evangeliſts, being expired, and dying with their perſons, our Pamphleters Inference of *Calvins* aſſerting a moral ſtanding Official Preheminency among Paſtors, is moſt abſurd. That with *Calvin* the Apoſtolick and Evangeliſtick Preheminency being neither *fixed nor ordinary*, his Inference *of a fixed and ordinary Preheminency*, upon what *Calvin* aſſerts of the power of Apoſtles and Evangeliſts, is obviouſly impertinent and groundleſs; We did alſo offer ſome Topicks and Arguments, from *Calvins* Doctrines and Principles, as to Apoſtles and Evangeliſts, which do clearly demonſtrat the abſurdity of his Collection, in this Poſtulatum from the words of *Calvin* annexed thereunto; as that with *Calvin*, the Official Power of *Timothy*, and his Inſpection, was in extent Correſpondent to that of Apoſtles, that it did ſuppoſe the Churches *in fieri*, as to their Organick Mold and Conſtitution; As likeways the Exiſtence of the Apoſtolick Office, that *Calvin* expreſly diſtinguiſhes, the official Preſidency or Preheminency exerciſed by *Timothy* and *Titus*, as being extraordinary, from the ordinary and perpetual neceſſary Official Power of Paſtors; Likeways that with *Calvin*, neither *Timothy* nor *Titus* were fixed to any certain particular and determinat Station;

and

and are in this distinguished from ordinary and perpetually necessary Church-Officers. We did also shew that the place of *Calvin*, whereby he would fortifie his Postulatum, doth palpably overthrow it, both in his asserting *Timothy* to be the *Apostles Depute*, sustaining his room, and none of the *ordinary Ministry*, and likeways in his expres asserting his Power to be *beyond the limits of the ordinary power of Pastors*. So that the Assumption of this Demonstration, is also false, as the Major Proposition, and none of them *Calvins*, but a couple of phantastick Chymeraes of his own brain. The Conclusion.

Conclusion.

Therefore *Timothy* was a president Bishop over the Church of the *Ephesians*, and *Titus* over the Church of the *Cretians*; From what is said upon both Major and Minor appears to be a Cretian, *id est*, a lying Conclusion, and to have neither Geometrical or Logical Measures, though our Pasquiller adds unto it (as unto the former, and likeways the ensuing) his (*quod erat demonstrandum*) to make it appear so It hath neither *vim consequentis*, nor *consequentiæ*, a fixed ordinary moral standing Preheminency of *Timothy* and *Titus*, over these Churches, neither having *any truth in it self*, nor in the least *following upon*, or, *being deduceable from* any place of *Calvin*, which this Man hath cited, but rather the contrary. Which I make good, in the Antithesis of this Proposition, and counter-demonstration ensuing.

Antithesis. 2.

Neither *Timothy* nor *Titus* had in *Ephesus* or *Crete*, a fixed ordinary Episcopal Preheminency, over Ministers and flocks in the judgement of *Calvin*.

Demonstration.

They whose Official Preheminence, or Presidence over these Churches, was Transient, and Temporary, supposing the existance of the Apostolick Office, was for modelling Churches as yet in *fieri*, as to their organick Being and constitution, and in all these respects, is expresly by *Calvin* distinguished, from the ordinary Official Power and Authority of Pastors, which is moral and perpetually necessary for Church Government, these Officers had in *Calvins* judgement, no fixed moral standing Preheminence Episcopal over these Churches. But the Official Presidence, and preheminence of *Timothy* and *Titus*,

at

at *Epheſus* and *Crete*, was of this nature in *Calvin*'s judgement. Therefore neither of them had, in his Judgement, a fixed ordinary Epiſcopal Preheminence over theſe Churches, which was to be proved. The Major Propoſition none can deny, who will not offer to reconcile contradictions, and involve *Calvin* therein.

The Minor hath been abundantly proved, from clear and poſitive aſſertions, of *Calvin* in the places above cited. The concluſion is clearly deduced.

Proceed we to the next propoſition of our Author.

Propoſition 3.

The Fathers of the Primitive Church were Preſident Biſhops.

Anſwer.

Here it's worthy of this Mans ſerious thoughts, how he has proved, or can prove, from any places of *Calvin* and *Beza*, that they honour none with this Epithet of *Fathers of the primitive Church*, but his ſuppoſed *Preſident Biſhops*; were all the ancient famous Divines, or Writers of the primitive Church, the knowledge of whom has reached us, ſuch Preſident Biſhops, thus Authorized, as he imagines theſe Fathers were, in *Calvin* and *Bezas* judgement, ſure he will not dare to aſſert this, and ſo the ſubject of the Queſtion in this Propoſition is uncertain. If he ſay, that he means theſe Fathers, who had this Official Power, and by this Deſcription diſtinguiſhes them from other Fathers, beſides that he is lyable to the former inconvenience, of imputing a notion and Phraſe to theſe Divines, which they owne not, the Propoſition thus ſeems rediculous, it being equivalent to this, the *Preſident Biſhops were Preſident Biſhops.*

——Come we to the Demonſtration, whereof the 1. Propoſition is thus

Major.

The Primitive Church retained the Government of one ſingle perſon preheminent in Office unto other Miniſters, this is proved by *Poſtulatum* 3. which aſſerts, that for avoiding of ſchiſm, the primitive Church retained the Government of one ſingle Perſon, preheminent in Office unto other Miniſters, which is proved from *Calvins* aſſerting (*inſtit. lib.4.cap.* 4. *Sect.*2.) That Presbyters in all Cities chooſe one, to whom eſpecially they gave the name of *Biſhop*; That *Jerom* ſayes

says, that at *Alexandria* from *Mark* the Evangelist to *Heracleas* and *Dyonysius* the Presbyters placed one in a Preheminent degree, whom they called a Bishop.

Answer.

I have at large upon that *Postulatum*, evinced the Impertinency, and falshood of this Collection from these words of *Calvin*; as likewise in my general animadversions upon the whole Pasquel; I did shew the inconsistances into which he involves *Calvin*, and himself also, in this assertion his impertinent infering *Calvin*'s approbation of the *jus*, from his simple narration *of the matter of fact, and practice of the Church*. I did also shew, that if he make *Calvin* allow meerly of a constant President, he crosses his scope of making him assert the Government to be in this President, if he make him assert more, *viz.* A sole Preheminence in Ordination and Jurisdiction, (as is clear he doth, comparing *Axiom* 2. with Definition 2. and 3.) *Calvin* gives him the lie, in asserting, that this President or Moderator at first set up by his brethren, had no power over his Colleagues; but such as the Consul had in the Senat, to ask the Votes, *&c.* That he thus absurdly makes *Calvin* assert the Government of the Senat, to have been in the Person of the Consul. I did also offer unto him *Calvin* and *Jerom*'s Judgement in this poynt, thus, that as there was an early aberration from the Scripture path, in the matter of Government, so particularly, that this President or Proestos, was brought in *humano consilio*, and, *pro temporum necessitate*, by humane advice and counsel, and according to the times exigence, whereof as to *Calvin*, we offered two convincing proofs. 1. In that *Calvin* immediately after the words cited by this Pamphleter, makes mention, and approves of *Jeroms* Testimony upon *Titus*, asserting the Bishops power, in so far, as above that of the Pastor, to be *founded upon custom only, not divine appointment*, asserting also the identity of the Bishop and Presbyter by divine Right, and the Official parity of all Pastors. And 2. that this Practice of appropriating the term Bishop to one, as a badge of an Official Power, of one Pastor, above another, is in *terminis* condemned by *Calvin*, as an abuse of the Holy Ghost's language, and contrair to the equal Official Power of Pastors, asserted in Scripture; All which we fortified by the assertion of this Divine parity of Pastors, in the *French* Con-

Confeſſion: and by the learned account both of *Calvin* and *Jeroms* judgement in this matter, exhibite by Dr. *Rynalds*; So that this Major Propoſition, is palpably falſe and groundleſs. Follows the Aſſumption.

Aſſumption.

But the Preheminence in Office, includs a proportional Juriſdiction over the Officers, who are under them, (by *Axiom* 2.) and the Power of Juriſdiction is fixed in the Preſident Biſhop, by Definition 3.

Anſwer.

To the firſt part of the proof, Preheminence in Office includs a proportional Juriſdiction, over the Officers who are under them, by *Axiom* 2. which refers to Definition 2. and 3. *I* Anſwer; We have upon theſe his two Definitions, here referred unto, fully diſcovered, That the places of *Calvin* annexed unto them, do not fortifie, but doth overthrow this Power, of the moral ſtanding Preſident Biſhop, which therefrom, he undertakes to prove; we have alſo diſcovered the abſurdities, and inconſiſtancies which he involves *Calvin* and himſelf into, by theſe his Definitions; we diſcovered that the place of *Calvin* annexed to Definition 2. ſpeaks *of Authority it ſelf*, not of *its Object*, defined by him, That *Calvin* holding the Function, and Official Power of all Paſtors, to be one and the ſame, and conſequently their Power of Ordination; and the power of Juriſdiction, being with this Pamphleter, commenſurable thereunto, in *Calvins* ſenſe, that learned Divine muſt conſequently hold, the Power of Ordination, and Juriſdiction, to be one and the ſame in all Paſtors, which clearly everts this mans ſcope, and his ſenſe of theſe places of *Calvin* cited by him; we alſo proved, that the Official Preheminence, ſuppoſed exiſtent among Church-officers, in that place of *Calvin* annexed to Definition 2. is by him expreſly limited to that time and caſe of the Church; And that upon *Tit.* 1. *v.* 5, 6. He aſſerts *Timothies* inſpection to be tranſient and unfixed; and in this commenſurable to that of the Apoſtles; And that aſſerting likewiſe *Timothie's* Office to be *beyond the ordinary power of Paſtors*, he doth in both reſpects contradict, the ſcope of this this Definition, and would thus twiſe contradict himſelf if it were otherwiſe.

Upon Definition 3. asserting in this President Bishop, a fixed Power of Ordination regulated by *Canons*, and of Jurisdictions, ballanced by assisting Ministers, (proved by *Calvin's* asserting, that *Paul* only laid hands on *Timothy*,) 2 *Tim.* 1. 6. And that the Bishop had the power of the Consul, (*Instit. lib.* 4. *cap.* 4. *Sect.* 1.) I have made appear how pitifully this man stumbles and prevaricats. 1. In making *Calvin* assert *a sole power*, in this President Bishop, as well as *a fixed power*. And that 2. in making the Power of Jurisdiction, to be ballanced by assisting Ministers, and not annexing this Clause to the Power of Ordination, he either restricts it to this Power of Jurisdiction, imputing this to *Calvin* a Chimerical assertion of his own forgery, and involves *Calvin* and himself in a Contradiction, in that he asserts, that with him the Power of Jurisdiction is *of like nature and correspondent to that of Ordination*, the preheminence in Office and Jurisdiction, being one and the same by *Axiom* 2. or if both Power of Ordination, and Jurisdiction, be held thus ballanced by our Pamphleter, we have discovered that in betaking himself to this shift; he would be but out of the pit into the snare, *incidit in scyllam cupiens vitare Charybdin*, for thus he overthrows his proof from *Calvins* assertion, that *Paul* and none else laid hands upon *Timothy*. 2. We have also made appear, that in his 3 Definition, he sayes nothing to his purpose and scope, unless he qualifie the Power of this supposed President *Bishop*, not only with the property, and adjunct of [fixed] but also with that of (*Ordinary*) both which that *Calvin* disowns in the Apostles and Evangelists, we proved from clear places, both of his Commentaries and Institutions.

And for his other proof of that Definition, taken from *Calvins* equiparating, the power of this President Bishop, with that of the Consul; We did disprove it, not only from *Calvins* explication, that it reached only the gathering of the Votes, and seeing the Sentence execute; but likewise, from his plain and positive assertion, that this Proestos or President was subject to his Colleagues, whence by inevitable consequence, it follows, that he had no such Official Preheminence over them, as this man alledges *Calvin* doth hold.

3. Again, whereas the fixing of this Power in the President Bishop, is, as the other branch of his Assumption, proved by *Definition* 3.

What

What we have ſaid to diſapprove his ſcope in this 3 Definition, doth ſufficiently evert this *Branch*, of the Aſſumption grounded thereupon.

4. Finally, upon *Axiom* 2. referring to both theſe his *Definitions*, we have evinced, that this Preheminence in Office, and proportioned-preheminence in Juriſdiction, which *Calvin* in the places therein cited, ſuppoſes competent to the Apoſtles and Evangeliſts, was neither firſt Fixed, or ſecondly Ordinary, nor ſuch as is of a moral ſtanding nature, but did expire with the Perſons of theſe extraordinary Offices; and that 3*ly*. During the exiſtence of this extraordinary Preheminence, in Office and Juriſdiction, it was in *Calvins* judgement, *cumulative unto*, not *privative of*, the *ordinary collegiat authority of Paſtors*, in Ordination and Juriſdiction; So that, that *Axiom*, as underſtood by this man, of a ſuppoſed moral ſtanding preheminent preſident Biſhop over Paſtors, we have fully proved, in the places above-cited, that *Calvin* doth diſown it, and conſequently, the Aſſumption of this Demonſtration as none of his. The Concluſion is,

Therefore the Fathers of the primitive Church, were Preſident *Biſhops*.

Which doth appear from what is ſaid, to be a meer, yea a groſs *non ſequitur*; both Major and Aſſumption being palpably falſe, taking this *Preſident* Biſhop, in the extent and nature expreſt in both theſe Propoſitions. And hereunto his Propoſition and Demonſtration, *I* ſhall oppoſe theſe two Antitheſes, and Counter-demonſtrations. *The* firſt Propoſition is.

Propoſition 1.

None of the Fathers, who were the firſt Proeſtos, or Fixed Moderators, had *de facto* the Government in their Perſon, or an Official Preheminence in Ordination, and Juriſdiction, over their Brethren, in the Judgement of *Calvin* or *Beza*.

Propoſition 2.

None who aſſums this in after times, were allowed of theſe Divines, as to their pretended *jus*, or as having a Divine Warrand and Inſtitution. The Propoſition is proved thus.

Demonſtration. Major.

They who according to *Calvin* and *Beza*, were only to gather the Votes, moderate the Actions of the meeting, and were ſubject to the meeting, or Church Judicatory, as being choſen by them, theſe had not the Government in their Perſons, or a Fixed Official Preheminency of Ordination and Juriſdiction over the ſame.

Aſſumption.

But the Preſidency of the Firſt Proeſtores or Moderators, was in theſe Divines Judgement of this nature. Therefore theſe firſt Proeſtores, or Moderators, had no Official Preheminency, in Ordination and Juriſdiction over their Brethren, or the Government of the Judicatories in their Perſons, as is ſaid. The Major is clear, and is founded upon the Nature and Rule of *oppoſita*; For to be ſubject to the meeting, and to gather the Votes only, and that by their own Election and Choiſe, cannot conſiſt with having *a fixed*, yea, (according to this mans pleading) *a ſole Official Power* in Ordination and Juriſdiction over them. The Aſſumption is above cleared, from the expreſs Aſſertions, of theſe Divines, wherein it is made good, that *Calvin* aſſerts, that this Moderator or Fixed Preſident, at firſt brought in, was only to moderat the Actions of the meeting, and was ſubject to them. The ſame we heard *Beza* aſſert, in ſpeaking of his humane Epiſcopacy, as ſubſequent to that which had the Divine Warrand. The Concluſion is legitimatly deduced.

The 2 Propoſition, *viz.* None who aſſumed this ſort of Preſidency, in aftertimes, *viz.* An Official Preheminency in Ordination and Juriſdiction over Paſtors, were allowed of *Calvin* or *Beza*, as having a Divine Warrand, is thus proved.

Demonſtration.

Theſe Divines, who diſallow of any ſort of Dominion in a ſingle perſon, over Church Judicatories, who maintain the equal Function, and Official Power of Paſtors therein, who diſown the very firſt continuing fixed Moderator as *a humane invention*, and do hold that even this fixed Moderator ought *to be ſubject, to the conſiſtorial judicial Votes of his Brethren*, theſe do diſown a Fixed Official Preheminence, in Ordination and Juriſdiction, in any ordinary Paſtor over Church-Judicatories, and do condemn ſuch as aſſumed this; but *Calvin* and

Beza

Beza do disallow of this Power above expreſt, in anypastor above his Brethren. Therefore they disallow of theſewho in after times assumed this, as having no divine warrand. The Major is Evident upon the same ground on which the former first Proposition is bottomed, which if any deny, they will necessarily involve them in Contradictions. The *Assumption* is evident, from the above-cited places of *Calvin* and *Beza*. We heard *Calvin* clearly assert the *equal Official power of pastors*, and that even extraordinary Offices, were not *to encroach upon this power*; That the first Proestotes were only to gather the Votes, and were subject to the Meeting, we also heard that *Beza* calls this Fixed Moderator the *Episcopus humanus*, as distinguished from the *first divine Bishop*, and asserts, that the setting of him up, was an aberration, and recess from the Divine Rule, and that which gave the first rise to Antichristian Tyranny; we also heard, that he disowns even the inference of a Fixed Moderator, from the Angel of the Churches; we have also frequently Observed, how that *Calvin* disowns the peculiarity of the very name (*Bishop*) to one Pastor, as giving the least semblance of any difference in the Official power and Function of pastors. The Conclusion therefore of their disowning this *Official* preheminent power in *Ordination* and Jurisdiction, assumed, or rather usurped in after times, evidently and necessarily follows; yea, is so evident, that *Beza* in his Treatise *de Episcopatu triplici*, calls the *Bishop* assuming, in after times this preheminence in *Ordination* and *Jurisdiction* over *Pastors*, the Satanical Bishop, and the poysoned egg, out of which Antichrist was hatched. Come we to the 4*th* Proposition of our pamphleter, which is this thus.

Proposition 4.

The president Episcopacie is approven by Christ, in the Book of the *Revelation*.

Answer.

Upon the Proposition it self, I shall only here again animadvert, and remind the Reader of this man's pitiful palpable forgery and abusive Sophistrie in covering himself, and his design all alon gunder the Cloud, and playing with the *general* terms of *President Episcopacie*, to give some semblance of truth unto his proofs, as knowing that *Calvin* and *Beza* do expres themselves modestly, of the first *Proestotes*, or

Fixed

Fixed Moderators, who first took place, but his *Mediums* and Methods of arguing, do sufficiently unmask his pitiful folly, for they do make these Divines plead for *a Hierarchial Diocesian*, or *Patriarchal Prelat* of the highest degree, with a fixed sole Power of Ordination and Jurisdiction; yea, shapen out after the measures of Apostolick Authority. The first Proposition of his Demonstration, whereby the premised assertion, is fastned upon *Beza*, is thus. Demonstration.

Proposition 1.

The seven Angels of the seven Churches, written unto by St. *John* in the Book of the *Revelation*, are encouraged against all the devices of the ungodly, upon condition of their continuing faithful in their Administrations; for proof of which, we are referred to *Postulatum*. 4.

Answer.

1. This Proposition in it self considered, we may safely admit, without the least prejudice to our cause, or help to his design. We might on the by here tell him (as our learned Mr. *Gilespie* admonished some of his fellows) that the Scripture Saints, (we may add, and in special, such an eminent Saint, and Divine, as the Apostle *John*) needs no titles of Honour out of the *Popes* Callendar, and was acknowledged such by the Churches, before this Canonizing came in use. And enquire whether our Author useth to prefix St. to *Aaron* when he names him, who is called the Saint of the Lord, together with *Moses*, and other old Testament Saints, and what ground of disparity and difference he can assign. But to pass this.

2. Since he referrs to *Postulatum* 4. where we have the same Proposition with an annext Sentence of *Beza*, on *Revel.* 2. 26. *v.* Where he expons, *My Works*, &c. of the faithful performance of the works laid upon this Angel, and shews that the Assembly of Pastors, are bespoken in the person of the President, to whom victory is promised, if he rely upon Christs power, *&c.* I shall here only resume what we have answered upon that 4 *Postulatum*, *viz.* That *Bezas* taking the Angel for a single Person, is the utmost conclusion he can draw from this passage, wherein as *Beza* differs from the ordinary current of Interpreters; So we have evinced the gross palpable folly, and forgery of this mans design and inference here-from, *viz.* *That* Beza *owns this President Bishop*, which he hath shapen out, and described, since he cannot

not conclude from these words, that *Beza* asserts his Official Preheminence and Authority, over his Colleagues, which we told him, is so Demonstratively evident, that *Beza*, disowns even the very inference of the necessity of a fixed Moderator, as following upon his Assertion, anent the president Angel, expresly adding this *Proviso* & Caution, to guard against any mis-application, of what he sayes anent the Angel, his being a single person; and thus *in terminis* gives this Pamphleter the lie, as if by a Prophetick Spirit, he had forseen this forgery; And holding the very first fixed Moderators, to have been the *humane Custom*, subsequent and opposite to the *first divine appointment*, and practice of the Official compleat parity among Pastors, our Lords enjoyning the Pastors, faithfulness in their administrations, and bespeaking them thus in the person of the President, we told him, will therefore in *Bezas* sense and words, import no more, then a faithful exercise, of their joynt Collegiat Power and Authority, which *Beza* holds, was our Lords Institution, and at this time is existent. So we see the Major is nought. The Assumption is

Assumption.

But the Angels were President Bishops over other Ministers, within their respective Churches: For proof of this we are referred to Definition 4. Where we are told that the Angel of any Church representative, is the President Bishop over other Ministers, within the respective Diocess, Province, or Patriarchat, which is proved by *Beza*, Rev. 2. and 24. His words are, To the Angel, that is the President, whom it behoved especially to be admonished, and by him his fellow Colleagues—To you the Angel, the President and the Assembly of your Colleagues.

Answer.

We have upon that Definition fully discovered the folly and impertinency of this inference from the words of *Beza*, and this Mans palpable shameless imposings upon him, as if these words, would bear the Conclusion, of his owning a President Bishop, with an Official, yea, sole Preheminence in Ordination and Jurisdiction, over ordinary Pastors, of as high a nature as he supposes the Apostle *Paul* exercised, which appears by Definition 3. compared with its proof, this his arguing, we said is, a shameless imposing, both in that he supposes *Beza* to hold these Angels to be Patriarchat, Provincial, or Diocesian

an Angels or Biſhops, above 260 years, before ſuch a mold and caſt of Churches was exiſtent, as likewiſe, that every repreſentative Church is Provincial, Dioceſian, or Patriarchal, and inferring this *high Patriarchiall or Dioceſian Prelat*, with ſole power of Ordination and Juriſdiction, from Bezas ſimple aſſertion of *a preſident Angel in whom the reſt of the Paſtors were beſpoken*, yea and beſpoken as his *fellow Colleagues*, *viz.* of equal Official Authority in Bezas ſenſe, unleſs he will make him contradict, not only himſelf, but *Calvin*, who expons, and underſtands Colleagues thus; yea, and all this contrair to the expreſs caution of *Beza*, in the ſame very place, who aſſerts, that this his ſenſe and expoſition of the *Preſident Angel*, will not ſo much as bear the Concluſion of the neceſſity of *a fixed Moderator*, which he holds to be *a humane invention*, and that the Prelat of this Mans mold (and pleaded for by him, by theſe diſtorted citations) gave the riſe to the Antichriſtian tyranny. If this be not ſhameleſs impoſing, let any rational man judge. The Concluſion is,

Concluſion.

Therefore the Preſident Epiſcopacy is approven by Chriſt in the Book of the *Revelation*. To which our Pamphleter adds his uſual-- *quod erat demonſtrandum.*

Anſwer.

Therefore the preſident Angel or Moderator is thus approven in Beza's Senſe, who hath other Paſtors, his Equals and Colleagues in Official power and Authority, is eaſily admitted; But *ergo* in Beza's Senſe, the very fixed Moderator, far leſs the Dioceſian Patriarchal Prelate, with ſole power of Ordination and Juriſdiction, is approved; Is a Chymerical Concluſion, which (as ſome Muſhroms that *Plinie* ſpeaks of) grows without a root, and hath no Support of either Major or Minor to fortifie it. And here again, I oppoſe this Antitheſis, and counter-Demonſtration, unto the preceeding.

Propoſition.

The preſident Biſhop with Official Preheminency, and fixed power of Ordination and Juriſdiction over Paſtors, is in *Beza's* Senſe, not approven by Chriſt, or beſpoken by him in the *Book* of the *Revelation*, in the perſon of the Aſian-angels.

Demonſtration.

Demonstration.

These Angels, who in *Beza's* Sense were bespoken only as Presidents, and *Moderators*, to whom the other Ministers of these respective Churches, were Colleagues of equal Official-power and Authority, and in so far only owned of Christ, these were not be-spoken and owned by him as such president Bishops, who had an Official preheminency, and a fixed Official power of Ordination and Jurisdiction over these Pastors or Ministers.

Assumption.

But these Angels were in the first Sense only be-spoken by Christ, and owned by him, according to *Beza*.

Conclusion.

Therefore the president Bishop with Official power of Ordination and Jurisdiction over Pastors, was not in *Beza's* Sense bespoken by Christ, or ordained by him, in the Book of the *Revelation* in the person of any of the Asian-Angels, which was to be proved.

The Major is clear and necessarly true, by the rule of Opposits; which if we deny, we cannot free our selves, or *Beza* from a contradiction, it being impossible that he could bespeak them both ways, because these Offices are inconsistent in the same persons, and at the same time. The Assumption is thus proved. If *Beza* owne these other Pastors, as the Fellow-Colleagues of this president Angel, and will not owne him, so much as necessarly a fixed Moderator, which he holds to be a humane Invention, ascribing also to Satanical Invention, the President with official preheminency in Ordination and Jurisdiction over Pastors; Then in *Beza's* Sense, these Angels were not bespoken, and owned of our Lord, as having any Preheminence of this nature, but as Moderators only. But the first is evident, and hath been made good from several places of *Beza*; Therefore so is the other.

Chap. Seventh.

Wherein is discovered this Pamphleters perversion of the Doctrine of Calvin *and* Beza, *in his Corollaries imputed to them, and the unsoundness of his Demonstrations, brought to fortifie the same.*

HAving thus examined this mans Propositions, and Demonstrations, and discovered the unsoundness of both, and their utter insufficiency, to fortifie his Design in this undertaking, wherein it doth palpably appear, that as he hath wronged the Memory, and perverted, and calumniated the *Doctrine* of these Divines; so that he hath also penciled himself with ugly Colours of a Calumniator, and that of such Persons and Writings, as he acknowledges excellent. We do now proceed to consider his Corollaries and Demonstrations brought to fortifie them, which we will find to be of the same calumnious and sophistical Stuff with the preceeding. The first of these Corollaries is thus.

Corollarie 1.

The president Episcopacy is of divine Right.

Answer.

This Corollarie of it self and abstracting from his Method of proof and Scope therein, is no doubt sound, and might be admitted, and understanding this terme PRESIDENT aright, and laying aside the Propositions, *Axioms* and *Postulatum*, discovering his Sense thereof, we might admit the whole *Demonstration* ensuing, but considering his Scope and Manner of proof, let us here remember how he understands that Office, which he smooths over with the term of *President Episcopacy, viz.* (as is above cleared) such Episcopacy as imports a fixed Official-Preheminency, and is invested with a fixed, yea, a sole Power in Ordination and Jurisdiction over other Ministers, as may be easily evinced, by comparing Definition 3 and 4, with *Axioms* 2, and his Citations for proof thereof. Now let us hear the Demonstration.

Demonstration.

The Major is, The divine Right is manifest in that Ecclesiastick Government which is instituted by Christ, and continued by his Apostles, retained

retained in the primitive Church, and approven by Christ, by a Revelation from Heaven, for Subserviency to any end, wherein the well-being of Christianity is nighly concerned. For proof of which we are referred to *Axiom* 3. whereof this is a Repetition *verbatim*.

Answer.

This Proposition safely understood, may be easily admitted, keeping close to that Citation of *Calvin*, annexed to *Axiom* 3, *viz.* that Church Government by Officers mentioned in the close of that Citation; has its *Original* from Christ's *Institution*, was continued in the Apostolick and Primitive Church, for Moral standing ends. What we did further animadvert upon this *Axiom*, touching the unsuitable Phrase of [any end] and the redundancy of that Clause of a [revelation from Heaven] and touching *Calvins* everting his Scope in pleading for Successors of Apostles and Evangelists, in their formal official Power, and that he mentions only Bishops, Presbyters, and Deacons, as of a moral standing Necessity, and consequently as only authorized by this divine Right, So above. The Assumption is large, and tottered with a number of his pitiful References, to what is above examined. 'Tis thus.

Assumption.

But the president Episcopacy was instituted by Christ, (by Proposition 1.) continued by his Apostles; (by Proposition 2) retained in the primitive Church, (by Popposition 3) and approven by Christ by a Revelation from Heaven, (by Proposition 4) for avoiding of Schism, wherein the well-being of Christianity is nighly concerned; (by Postulatum 3.)

Answer.

1. For the first Branch, proved by Proposition 1. wherein it's alledged, the Apostles were president Bishops, over the 70. *Disciples*; we have above everted this Proposition, and his pretended Proofs, and discovered its absurdity, and that he doth most impertinently restrict the Apostles Presidency, as Apostles to the 70, and imagins *Calvin* to hold this, that the Apostles presidency; respecting the whole Church, Ministers, and Flocks, he will thus in the *Sequel* and *Series* of his Reasoning, make *Calvin* to assert twelve moral standing Primates or Patriarchs over the universal Church, with infallible directive Power over the same. We have also in opposition to his Proposition, demonstrat

that the Apoſtles were not fixed ordinary preſident Biſhops, over the 70 in *Calvin*'s Judgment; ſo that this main point of the proof of his Aſſumption, appears nought. I cannot but again obſerve, that with this man, the preſident Epiſcopacy, which he imagins *Calvin* to hold, as of a perpetual neceſſity, is *Pauls* ſole Apoſtolick power in ordination and Juriſdiction, and conſequently his primitive Fathers, muſt be of that ſame Shape and Mold ſucceeding in, and thus continuing this formal apoſtolick official Power, and how abſurdly any man imputs this to *Calvin* or *Beza*, as their Judgment, and how hypocritically under the ſimple notion of a *Preſident Biſhop* (which *Calvin* and *Beza* do acknowledge creeped early into the Church) is above evinced.

Anſwer.

The 2 Branch of the Aſſumption is, that this preſident Biſhop was *continued by the Apoſtles*; for proof of which we are referred to Propoſition 2. Touching the preſident Epiſcopacy of *Timothy* and *Titus*, over *Epheſus* and *Crete*; This Propoſition together with the pretended proofs thereof, we have above examined and everted, and proven that with *Calvin*, the Evangeliſtick official Inſpection of *Timothy* and *Titus* over theſe Churches, was (as that of Apoſtles) neither fixed nor ordinary, but ſuited to that Exigence and Infant-ſtate of the Church, and died with their perſons, and have herein conſequently diſcovered the Abſurdity of this mans Inference, of an official ſtanding Preheminency among Paſtors (who are by *Calvin* diſtinguiſhed, from both Apoſtles and Evangeliſts, as Officers perpetually neceſſary and ordinary, from Officers extraordinary and temporary) in their official Power. In oppoſition whereunto, we have demonſtrate this Antitheſis; Neither *Timothy* nor *Titus* had in *Epheſus* or *Crete* a fixed ordinary Preheminency over Miniſters and Flocks, in the judgment of *Calvin*.

In the third part of the Aſſumption we are told, that this preſident Epiſcopacy, was retained in the primitive Church by Propoſition 3.

Anſwer.

The Falſhood of this Propoſition is above demonſtrate, and the Impertinency of his Citations to prove it, taking this preſident Biſhop, as here deſcribed by him; in oppoſition to which, we have made good theſe two Propoſitions.

1. That none of the Fathers, who were the firſt Proeſtotes or fixed Modera-

Moderators had the Government in their Persons, or an Official preheminency in Ordination and Jurisdiction over their Brethren; in the Judgment of *Calvin* and *Beza*.

2. That none who assumed this in after times, were allowed of *Calvin* or *Beza*, as having a Divine Warrand. For a further discovery of his Impertinencies, in the proof of this 3 Proposition, so above.

The 4 Branch of the Assumption is, that this president Episcopacy, is approven by Christ, by a Revelation from Heaven; for which we are referred to Proposition 4.

Answer.

This Proposition we have also clearly everted above, and fully examined its proof, and discovered his palpably absurd ridiculous Inference of *Beza's* owning this *Diocesian, Patriarchal, Provincial Bishop*, (for thus he explains this President in the places referred to,) from his simple assertion of *a President Angel, who had the rest of the Ministers for his Colleagues*, in the Official Power of Government, especially *Beza* disowning the very Inference, of the necessity of a fixed Moderator, as following upon his assertion, as is said above; In opposition to which forgery of this Man, we have made good this Proposition; that the president Bishop, with Official Preheminency, and fixed power of Ordination and Jurisdiction over Pastors, is in *Beza's* sense, neither approven of Christ, nor bespoken by him, in the Angels of the Churches.

The 5. and last Branch of this Assumption, it respects the end, of this supposed president Bishop, his pretended Institution, continuance, retention, and approbation, above expressed, *viz. For avoiding of Schism, wherein the well being of Christianity is nighly concerned.* This is proved by *Postulatum* 3.

Answer.

This *Postulatum* is above examined, and what we have said thereupon, is resumed upon Proposition 3. in the Demonstration whereof, this *Postulatum* is adduced to prove the Major Proposition, in opposition to which, we have offered and proven the two Propositions above expressed; So that *Calvin* clearly disowning the appropriating the name [Bishop] to this one President, as contrary to Scripture language and Institution, *his narration* of this matter of fact, in reference

reference to this end of avoiding Schism, cannot (as we have often told him) import or infer, *his approbation thereof*, unless we will make him fall in that Sin, which *Paul* affirms, doth expose to just Condemnation, *viz.* an Approbation of evil, that good may come of it.

Conclusion.

The President Episcopacy is of Divine Right; doth thus appear groundless and absurd, taking this President Episcopacy in his sense, above expresst, the proofs thereof being found false and frivolous. And to his Corollary, I do oppose this Antithesis and Demonstration ensuing.

Counter-Corollarie.

The President Episcopacy pleaded for by this Pamphleter, is not (in the sense of *Calvin* and *Beza*) of Divine Right. To prove which I offer a Counter-demonstration, pressing his steps, and tracing his method thus.

That Episcopacy which is not institute by Christ, continued by his Apostles, retained in the Primitive Church, nor approven by Christ, by a Revelation from Heaven, for subserviency to all, or any end, wherein the well being of Christianity is nighly concerned, is not of Divine Right. This Proposition is his own, and therefore he cannot deny it. The Assumption shall be, the Antithesis and Negative of his own thus.

But the President Episcopacy, pleaded for by him, and not instituted by Christ, (as we proved upon Proposition 1. and in the Demonstrated Antithesis thereof) nor continued by his Apostles (as is proved in the Antithesis of Proposition 2. now retained in the Primitive Church, (as is proved in the Antithesis of Proposition 3.) Nor approven by Christ by a Revelation from Heaven (as we have made good in the Antithesis of Proposition 4.) for the avoiding of Schism, wherein the well being of Christianity is nighly concerned, (as we have made good upon *Postulatum* 3. and resumed upon *Proposition* 3.) Therefore the President Episcopacy, pleaded for by this Pamphleter, is not of Divine Right, which was to be proved. The 2. Corollarie is thus.

Corollarie 2.

The want of the President Episcopacy is prejudicial to the cause of Christ.

Answer.

Answer:

We need no more resume, what this man understands by the *President* Episcopacy. Let us hear the Demonstration.

Demonstration, Major.

The want of that Govarnment in the Church, which is of Divine Right, is pernicious to the Christian Religion; for which we are referred to *Axiom*, 4.

Answer.

Upon this *Axiom*, *I* have told him, that as of it self, it's sound and consonant to the Principles of *Calvin*, and all sound Divines, so taking it as restricted to his scope expressed, in his citation of *Calvin*, (*instit. lib.* 4. *cap.* 8. *Sect.* 2.) anent the necessity of the Apostolick and Ministerial *Office*, for the Churches Preservation, wherein he supposes him to assert, an Apostolick standing preheminency, and *Official Presidency* in Ordination and Jurisdiction, to be of equal perpetual necessity, with the Pastoral *Office* it self, we have in Answer to this told him, that as he has mistaken the place of *Calvin*; which we have put in its right room; so these words may be soundly understood of the *Ministerial Office*, as continued in that of the *Apostolick Materially and Eminenter*, from which a Ministerial Authority, and Office of perpetual necessity is derived. In which sense, our Lord's promised presence with his Apostles, to the end of the World, is to be understood; We have also demonstrate this, and this only, to be *Calvins* sense, by a large account of the series and contexture of *Calvin's* discourse, in the Chapter where this passage stands, so that *Calvin* doth palpably contradict this mans sense, of the president Bishop. *Calvin* asserting the temporary expired state, and nature of the Apostolick Office, as above that of the Pastor, and likewise (in the citation of this Pamphleter immediately preceeding) that Bishops, Presbyters, and *Deacons*, are the only Officers, that have a Divine standing Right, of perpetual necessity; That as *Calvin* makes the Bishop and Presybters *Office* one and the same, so he makes it in this distinct from the Apostolick and Evangelistick, that the one is ordinary and perpetual, the other not, the one imports a fixed

a fixed Charge over a definite Flock, the other not, the one is suited to the Churches ſtate when exedified, the other, to its ſtate *in fieri*, &c. Thus we have both admitted the Major, in a ſound ſenſe, and everted it in his ſenſe.

Aſſumption.

But the Preſident Epiſcopacy, (underſtand this ſtill according to his mold and pleading) is that Government which is of *Divine* Right.

Anſwer.

This Aſſumption I deny, for proof whereof, he refers to the preceeding Corollarie, immediately before everted, and upon which we have demonſtrat the Antitheſis of the Concluſion, which this man draws out in his Demonſtration, brought to fortifie the ſame. Thus his Aſſumption is found nought.

Concluſion.

Therefore the want of the Preſident Epiſcopacy, is prejudicial to the cauſe of Chriſt, evaniſhes into ſmoak. To which I oppoſe (as before) this Antitheſis and Counter-Corollarie.

Counter-Corollary.

The want of the Preſident Epiſcopacy, pleaded for by this man, is not in the ſenſe of *Calvin* and *Beza*, prejudicial to the cauſe of Chriſt, or the Chriſtian Religion. For proof of which, I offer a Demonſtration in his own mold thus.

Demonſtration.

The want of that Government, which in the ſenſe of *Calvin* and *Beza*, has no Divine Right, or Warrand, is not according to them prejudicial to the cauſe of Chriſt, or the Chriſtian Religion. This is his own Proposition upon the matter, for if this Divine Right be

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the adequat ground, rendering this want pernicious, then the negation of this Divine Right, muſt have the contrary effect, and in ſound methods of reaſoning, bear the contrary Concluſion, by the Rule of Oppoſits. I ſubſume.

Aſſumption.

But the Preſident Epiſcopacy pleaded for by this man, is a Government of the Church, which has no Divine Right, in the ſenſe of theſe Divines. This I proved in his own mould, as he refers, for proof of this Divine Right, to the preceeding Corollary; I refer (for evincing this negative) to the confutation of his Poſitive or Affirmative, and the diſcovery of its falſhood, immediately premiſed. Whereupon I draw out a contradictory concluſion to his; therefore the want of the President Epiſcopacy, pleaded for by him, is not in the ſenſe of *Calvin* and Beza, prejudicial to the cauſe of Chriſt, or the Chriſtian Religion, which was to be proved; or if he will liſten to another Demonſtration, he may have it thus.

Demonſtration. Major.

If the Churches having the President Epiſcopacy pleaded for by him, being the ſenſe of *Calvin* and Beza prejudicial to the cauſe of Chriſt, then the Churches want of it, cannot be thus prejudicial.

This Major I am hopeful, common reaſon and learning will not ſuffer him to deny, Since the denyal thereof, would cauſe ſo many clear Rules, of even natural, far more this Gentlemans acquired and habitual Logicks. I ſubſume.

Aſſumption.

But ſo it is, that the exiſtence of that Preſident Epiſcopacy, (which he pleads for) in the Church, is, in the ſenſe of theſe Divines, prejudicial to the cauſe of Chriſt. This I prove thus; That Epiſcopacy which in their ſenſe imports, an uſurped unlawful Dominion over Paſtors, and impeaches their Authority allowed them of God, which has thus given a riſe to the deſtructive Antichriſtian Tyranny over the Church, the exiſtence of that Government in the Church, muſt needs be in their Judgement prejudicial to the cauſe of Chriſt. This Propoſition I am confident, he will not deny. I ſubſume.

But the President Episcopacy which he pleads for, is in the judgement of *Calvin* and *Beza*, of this nature and issue. Therefore it is in their Judgement the Churches prejudice, to have been burthened with this Government. The Minor is above fully proved, First as to *Calvin*, in that as he clearly asserts, all Pastors to have one and the same Function, so the encroachment of one under the peculiar title of Bishop, upon this their equal Authority, we heard him expressly condemn upon *Phil.* 1. And next for *Beza*, we heard him clearly assert, that the *Episcopus humanus*, and the begun encroachments thereof, upon the Collegiat Authority of Pastors, in Churches Government, gave the rise to the Oligarchical and Antichristian tyranny, which was the native issue and effect thereof. (upon Rev. 2. 24, 26) And let any judge, if an Episcopacy, with such a pretended Apostolick Official preheminency in Ordination and Jurisdiction, over Pastors, as this man has shappen out, be not of this mould in *Beza's* and *Calvins* Judgement, so that we may again safely conclude upon the whole, that therefore the existence of this President Bishop in the Church, (to which our Pamphleter has endeavoured to draw the Patrociny of *Calvin* and *Beza*, in these distorted places, above examined) is by them condemned as an Idol of jealousy, prejudicial to the Cause of Christ, and the Christian Religion, which was to be demonstrated.

FINIS.